

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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PAY DAY — SOME DAY

By Dr. R. G. Lee
1674 Peach Street, Memphis 12, Tenn.

(Dr. Lee resigned in February 1960 after 32 years as pastor of great Bellevue Baptist Church, Memphis. He is author of 30 books, was 3 times president of Southern Baptist Convention, a greatly loved friend of the editor. This is one of the world's most famous sermons.)

Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel."—I Kings 21:18, 19, 23.

I introduce to you Naboth. Naboth was a devout Israelite who lived in the foothill village of Jezreel. Naboth was a good man. He abhorred that which is evil

and clung to that which is good. In spite of the persecution of the prophets he did not shrink from making it known that he was a

He Did Not Believe

By Dr. A. T. Pierson, 1837-1911
Author, Pastor Bethany Presbyterian Church, Philadelphia

On one occasion at the close of an evening service, I invited anyone present who was impressed with his need of Christ to meet me in the inquirers' room

I found a young man there whom I judged to be about thirty years old; he was tall, intelligent, and would have been fine looking but for a cloud on his countenance. His face seemed scarred and furrowed, as though he had been through a life of battle with sin and care and been terribly worsted in the contest.

I addressed him at once with a pointed inquiry and almost the exact words of the dialogue that followed have been impressed on my mind.

"I take it, Sir, that you are here to talk with me about your spiritual interest. If so, will you at once let me into the very heart of your trouble? I am acting as a physician to souls: tell me your exact and worst symptoms and I will do what I can to relieve them and help you to a cure."

"Well, Sir," said he, "I suppose you would consider my case a desperate one. I am an unbeliever and a disbeliever—an infidel."

"But I suppose there are some things you believe. You believe the Bible to be the Book of God?"

"No, Sir."

"You believe Jesus Christ to be the Son of God?"

"No, Sir."

"Well, at least you believe in a God?"

"There may be a God. I cannot say I believe there is, but there may be; I do not know."

"Then let me ask why you are here. I cannot waste time in words to no profit. I do not see what you want of me, if you do not believe in the Bible or in Christ and are not even sure there is any God."

"I have heard you preach to-night, and it seems to me that you must believe something—"

"You are quite right, I assure you," I interrupted.

"And it gives you peace and comfort."

"Right again."

"Well, I don't believe anything, and am perfectly wretched; and if you can show me the way to be—"

(Continued on page 7)

worshipper of Jehovah. He was an example of one who had not bowed the knee nor given a kiss to Baal.

Naboth would not change his heavenly principles for loose experiences. He would not dilute the stringency of his personal righteousness for questionable compromises. Now Naboth had a vineyard surrounding his house. This little vineyard, fragrant with blossoms in the days of the budding branch and freighted with fruit in the days of the vintage, was a cherished ancestral possession. This vineyard was near the summer palace of Ahab—situated about twenty miles from Samaria—a palace unique in its splendor as the first palace inlaid with ivory.

I introduce to you Ahab—the vile, egotistical, covetous toad who squatted upon the throne of Israel—the worst of Israel's evil kings. King Ahab had command of a nation's wealth and a nation's army, but he had no command of his lusts and appetites. Ahab wore rich robes, but he had a sinning and wicked and troubled heart beneath them. Ahab ate the finest food the world could supply—and this food was served to him in dishes splendid by servants obedient to his every beck and nod—but he had a starved soul. Ahab lived in palaces sumptuous within and without, yet he tormented himself for one bit of land more.

Ahab was a king, with a throne and a crown and a scepter, yet he lived nearly all of his life under the thumb of a wicked woman—a tool in her hands. Ahab has pilloried himself in the contempt of all right-thinking, right-living, God-fearing men as a mean and selfish rascal who was the curse of his country. The Bible introduces him to us in words more appropriate than these when it says:

"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel."—I Kings 21:25, 26.

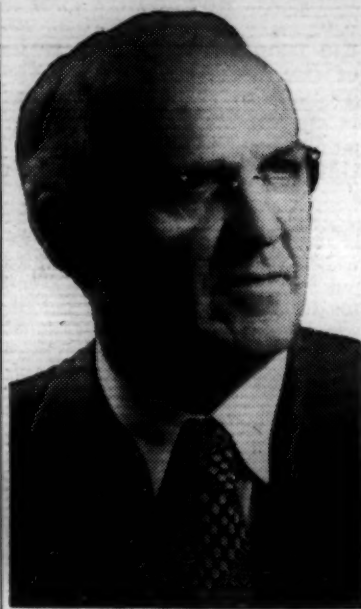
"And Ahab made a grove; and Ahab did more to provoke the

Lord God of Israel to anger than all the kings of Israel that were before him."—I Kings 16:33.

I introduce to you Jezebel, daughter of Ethbaal, King of Tyre (I Kings 16:31), and wife of Ahab, the King of Israel—a king's daughter and a king's wife, the evil genius at once of her dynasty and of her country. Infinitely more daring and reckless was she in her wickedness than was her wicked husband. Masterful, indomitable, implacable, the instigator and supporter of religious persecution, called "the authentic author of priestly inquisitions," a devout worshipper of Baal, she hated anybody and everybody who spoke against or refused to worship her false and helpless god. As blunt in her wickedness and as brazen in her lewdness as she as Cleopatra, fair sorceress of the Nile. She had all the subtle and successful scheming of Lady Macbeth, all the adulterous desire and treachery of Potiphar's wife (Gen. 39:7-20), all the boldness of Mary Queen of Scots, all the cruelty and whimsical imperiousness of Katherine of Russia, all the devilish infamy of a Madame Pompadour, and, doubtless, all the fascination of personality of a Josephine of France.

Most of that which is bad in all evil women found expression through this painted viper of Israel. She had that rich endowment of nature which a good woman ought always to dedicate to the service of her day and generation. But—alas!—this idolatrous daughter of an idolatrous king of an idolatrous people engaging with her maidens in worship unto Ash-toreth—the personification of the most forbidding obscenity, uncleanness, and sensuality—became the evil genius who wrought wreck, brought blight, and devised death. She was the beautiful and malicious adder coiled upon the throne of the nation.

I introduce to you Elijah the Tishbite, prophet of God at a time when by tens of thousands the people had forsaken God's covenants, thrown down God's altars,



Dr. R. G. Lee

slain God's prophets with the sword (I Kings 19:10). The young prophet, knowing much of the glorious past of the now apostate nation, must have been filled with horror when he learned of the rank heathenism, fierce cruelties, and reeking licentiousness of Ahab's idolatrous capital—at a time when Jezebel "set herself, with Ahab's tacit consent, to extirpate the religion of Jehovah from the land of Israel." Holy anger burned within him like an unquenchable Vesuvius or the flames of Martinique.

Elijah! Heir to the infinite riches of God! He! Attended by the hosts of Heaven! Little human companionship he had! But he was not lonely—because God was with him, and he was sometimes attended by the hosts of Heaven. He wore a rough sheepskin cloak, but there was a peaceful, confident heart beneath it. He ate bird's food and widow's fare, but was a physical and spiritual athlete. He had no lease of office or authority, yet everyone obeyed him. He grieved only when God's cause seemed tottering. He passed from earth without dying—into celestial glory. Everywhere where courage is admired and

(Continued on page 7)

Last Chance

By Evangelist Walt Handford, Assistant Editor

Our campaign to reach several thousand new subscribers with THE SWORD OF THE LORD closes June 9. Subscriptions which you plan to send in at the special rate of 6 months for \$1 must be postmarked by midnight of that date to receive the low price. After that date, the regular subscription rate of \$3 per year will apply.

For years we have sent out the paper at rates generally lower than any of the other Christian magazines. Most magazines in our field must charge \$4 or more a year, yet have only about half as much editorial matter in a month as does THE SWORD. I don't think the other good magazines are over-priced, for the cost of publishing today is going up all the time. But we have kept the subscription price of our paper as low as possible by using newsprint instead of slick paper and printing the paper in tabloid newspaper size. We have long felt that it was very important to keep the price low so that as many peo-

ple as possible could afford to subscribe.

Now, until June 9, even the regularly low price of \$3 per year has been reduced and you may send the paper to as many of your friends as you like at the rock-bottom rate of only \$1 for each 6 months of subscription time. You could introduce the revival message of THE SWORD OF THE LORD to twenty of your friends for only \$20. Each of these friends would receive the paper for 26 weeks, and who knows the remarkable changes which could take place during that time. I don't know of another bargain like this in Christian reading today.

What THE SWORD Will Do

THE SWORD OF THE LORD publishes each week three full-length sermons carefully selected by Editor John R. Rice. It is amazing

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Rush That Letter!

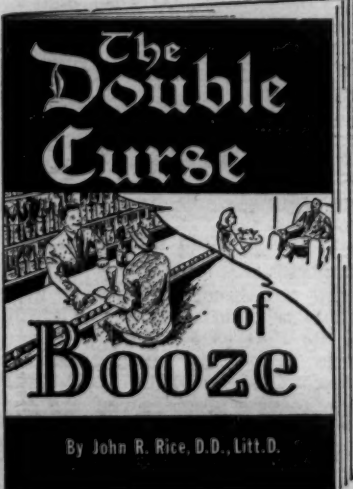
By the Editor

"Letter Month" closes June 9. This is our last reminder. We want thousands of letters in these next few days. Get your "Letter Month" letter in the mail by midnight next Thursday, June 9. Take advantage of the free offers and bargains of "Letter Month." So rush us that letter at once.

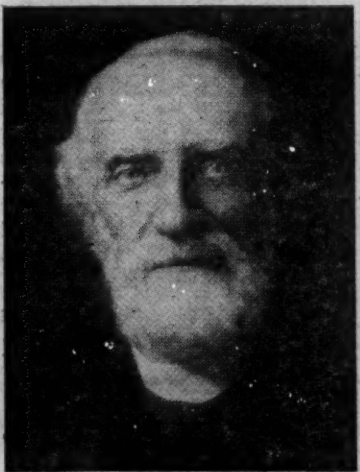
I. Write for Free Copy of Pamphlet, "The Double Curse of Booze"

Yes, we have prepared this pamphlet with the strong message on liquor, taken down word-for-word as given in great revival campaigns, have put it in twenty-four large pages with beautiful colored pictured cover. And we are reserving a copy for you, sent absolutely free on request. Do not ask for more than one free. Others

(Continued on page 5)



FREE on Request



Arthur T. Pierson, D.D.

Subscription Offer Closes June 9!

"Who Is on the Lord's Side?"

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him"—Exod. 32:36.

By the Editor

Moses and Joshua had been forty days on Mount Sinai. In the camp below, the Israelites had turned to open rebellion and idolatry. They had Aaron make them a golden calf and they danced naked and probably drunken around it. In any rebellion the idolator must be punished. Moses called for those who were on the Lord's side to come over to him. The Levites came, girded on their swords, and went among the people to cut down infidels and rebels at the command of the Lord, and to save the nation from destruction. It is a question to make men tremble when Moses called, "Who is on the Lord's side? let him come unto me." I believe that God's best leaders ought to ring out the challenge all the time, "Who is on the Lord's side? let him come unto me."

This Scripture shows that if one is saved, he ought to say so. Those whose sins are forgiven ought to publicly, openly, take their stand for Christ. This Scripture is reason enough for every evangelist to give the invitation for sinners to repent and trust Christ, to claim Him openly, publicly. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). One is to take sides with God.

And that necessarily means one is to take sides against sin, against evil. The Christian who is out-and-out for God will be against sin. He will be set over against neighbors or loved ones. He will be out of step with the world. It costs something to take a stand out-and-out for God. But that is exactly what Moses demanded of the Israelites and what God demands of us here.

One who is for freedom must be against communism and socialism and the creeping dictatorship of a New Deal government. One who is for the Bible must be against modernism, even if that modernism is in his own denomination. One who is for holy living must take sides against worldly amusements and worldly living by Christians. One who is on the Lord's side should take his stand openly, and be willing to pay for his convictions.

Here Is Where We of the Sword of the Lord Stand

THE SWORD OF THE LORD goes to many thousand homes this week, to about 20,000 pastors. Many readers have not long been with THE SWORD OF THE LORD. We want every new reader to know what THE SWORD OF THE LORD stands for. We want the old readers to know that we have not changed our position, and, God helping us, we will not change on the great essentials.

First, we are for the Bible. I do not mean that we just think the Bible is a good book. No, we believe that the Bible is the very

Word of God, verbally inspired in the original manuscripts, infallibly correct and without error. We believe the Bible has the right answer on every question. We believe the Bible, miracles and all. We believe the Bible as the only proper guide in doctrine, and the only proper guide in practical living.

And let it be understood here, once and for all, that we are against the people who are against the Bible. We do not believe in any kind of Christian fellowship that is not based upon adherence to the Word of God. We believe that the modernist who denies the inspiration and the infallible accuracy of the Bible is wrong. We doubt if he is a Christian. We do not believe that the infidel who denies the Bible ought to be called a scholarly Christian; we think he ought to be called a rebellious and wicked sinner. Let everybody who reads THE SWORD OF THE LORD know that we are going to continue our fight for the infallible Word of God.

Second, we take our stand for Jesus Christ. He is God in the flesh. He was born of a virgin. He rose from the dead bodily. He lives at the right hand of the Father to intercede for us now. One day He will return, as He promised. We believe Christ is the only Saviour, and that through His blood we have forgiveness of sins and a new heart. We have no patience with anybody who does not accept Christ as all. He claimed to be—the virgin-born Son of God. We do not even regard one a Christian who does not believe that Christ is all He claimed to be. We will have no fellowship with such infidels. We will pray for them as sinners, but we will not shake hands with them as brothers. Only those are Christians who have come to God through personal faith in Jesus Christ.

And we believe that Jesus Christ is the Lord, the absolute Boss for the Christian. We intend to

please Him if we offend everybody else in the world. Jesus Christ is the Lord of the tithe; He is the Lord of the life; He is the Lord of the will; He is the Lord who gives the orders. We expect to teach Christians to put Jesus Christ first all the time. Christ is before denominations; Christ is before preachers; Christ is before loved ones; Christ is before jobs; Christ is before the opinions of men. We want to live and teach this truth of the Lordship of Jesus Christ for every born-again believer.

Third, we believe that Christians should live a separated, holy life, that Christians should be clean. That is why we urge Christians to leave the commercialized and lewd picture shows. On this we got our first great convictions through Dr. L. R. Scarborough in Southwestern Baptist Theological Seminary at Fort Worth, Texas, and they have been strengthened through the years. We believe that Christians should avoid lewdness and worldliness, and we say so. We believe in Christian happiness, but we do not believe in Christian compromise of morality.

We are against Christians' joining in with unbelievers in lodges and taking the bloody and wicked oaths forbidden in the Bible. On this matter we follow the Bible and D. L. Moody, R. A. Torrey, James M. Gray, Charles G. Finney, and our old professor in Southwestern Baptist Theological Seminary, Dr. Jeff D. Ray, who first called the matter to our attention. We believe that Christ must be first, and that any yoke which compromises a Christian's attachment to Christ ought to be broken. We believe that Christians should be narrow enough to be respected and trusted as new-born creatures. They should be happy, they should be neighborly, they should enjoy life, but they should do it by living blamelessly. And whether eating or drinking or working or playing, they should do all to the glory of God.

Fourth, we believe that soul winning is the main business for every Christian. We believe that formal, religious services with no passion, no burden, no tears, no urgent invitation to sinners to come to Christ, no sending of Christians out to win souls, is not Bible Christianity. We believe that Jesus Christ died to save sinners, that the Great Commission commands every Christian to win souls. That means that we are for evangelism, we are for revivals, we are for personal soul winning. We will take our stand plainly in opposition to all who fight evangelists and fight evangelism.

Fifth, THE SWORD OF THE LORD is for Christian brotherhood. We are not for brotherhood with infidels, not for brotherhood with those who will not accept Christ as Saviour. But we are for brotherliness with all who sincerely believe in the Book and the Blood. Out-and-out Christians who love Jesus Christ, who love the Word of God, who try to please Christ and follow the Bible, are our friends. With the Psalmist David, we cry out, "I am a companion of all them that fear thee, and of them that keep thy precepts" (Ps. 119:63).

If Christian people differ with us on minor matters, but are true to Christ on the great fundamentals of the Bible, the deity of Christ, the blood atonement, the new birth, Heaven and Hell, then we will have fellowship with them and love them and pray for them. We believe Bible baptism is the immersion of a believer, but we will not break fellowship with those who do not see this truth. I use that as an example. Those who are really out-and-out for Jesus Christ and the Bible and for getting people saved are the friends of THE SWORD OF THE LORD.

We believe the blessed hope of Christ's personal, bodily return to earth is taught in the Scriptures, and we feel sorry for those who do not have an understanding of this precious truth. Yet we will not break fellowship with those who are true to the blood of Christ, His atoning death, and the other great fundamentals of the faith, if they do not fully agree with us about

This hidden tax can kill your job, too

THIS sly, hidden tax has already killed tens of thousands of jobs; yours may be next. It's the 60% tax on corporations. You thought it was 52%? There's another 8% that is the most dangerous part of all—to worker, pension funds, everyone. Here's how it hits:

Of course a plant with old and older machinery cannot compete, cannot provide jobs—soon dies. So the government says to set aside depreciation, out of which to buy new machinery and so stay competitive.

But the depreciation allowance isn't big enough, so just to keep its head above water, the average plant has to add out of profit another 8%.

That's just to stay even, 52% + 8% = 60%—and out of the remaining 40% must come money for growth and so more jobs, and money for owners or soon no one will invest in that company, and that means no jobs at all.

Politicians think they're doing the popular thing to vote taxes. But if they didn't vote for so many billions that destroy jobs, they wouldn't have to vote so many millions for relief.

whether the Second Coming is to be premillennial or not. THE SWORD OF THE LORD is frankly interdenominational, or undenominational, in this sense—that we want to be brothers with everybody who is out-and-out for Jesus Christ and the Bible. That does not include modernists of any denomination. That does not include false cults like Christian Scientists, who deny the fact of sin, deny the deity of Jesus Christ, deny the need for regeneration. But we are for orthodox Christians whatever their denominational name, if they are out-and-out for the great fundamentals of the Christian faith.

Our fellowship with other Christians does not stop our mouth. We say plainly what we think ought to be said. We teach the truth as we see it in Jesus Christ. We believe in holy living, but we do not believe in eradication of the carnal nature now, and we plainly say so. But we are friends to all the born-again, devoted Christians who may disagree with us on the question of holiness but who do not disagree with us on the Bible's being the Word of God, on salvation by faith in Christ, on the atoning efficacy of the blood of Christ, on Heaven and Hell, and so forth. We are for brotherhood with all truly born-again, out-and-out Christians who take their stand for the Bible, and for the Christ of the Bible and for soul winning.

Now you might read again the statement of faith on the heading of every SWORD OF THE LORD: It is "an independent Christian weekly, standing for the verbal inspiration of the Bible, the deity of

Christ, His blood atonement, salvation by faith, New Testament soul winning and the premillennial return of Christ. Opposes modernism, worldliness, and formalism."

Christians, Take Sides

I plainly stated what THE SWORD OF THE LORD stands for. And thousands of honest good people bear witness that we have stood for the same things through these long years. We have taken sides as a matter of conscience. We have taken sides where it meant reproach and tears and sacrifice and unceasing years of toil. We believe that every Christian in the world ought to be as true to convictions as we try to be. Now we call on every reader of THE SWORD OF THE LORD to take sides.

If you are for the things THE SWORD OF THE LORD is trying to promote, with holy zeal, and for Jesus' sake, we believe you ought to say so.

Remember, the Bible commands, "Be ye doers of the word, and not hearers only" (Jas. 1:22).

We should remember that faith without works is dead. In James 2:15-18 there is a blessed Scripture on this subject:

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man

(Continued on page 6)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Eight Years Later We Still Stand True

This editorial "Who Is on the Lord's Side?" was first published in THE SWORD OF THE LORD January 25, 1952. But it represents exactly our stand today, so we have changed the figures and dates to make them up to date and publish it again.

Note that our stand in 1952 against modernism and worldliness, and against association with those who deny the full inspiration and authority of the Bible, the deity of Christ, blood atonement and such matters is exactly the same today as it was then. On this basis Dr. Billy Graham, in that same year, joined the staff as a member of our Co-operating Board, and later in 1952 his name was published regularly with others as Co-operating Board members of THE SWORD OF THE LORD. He then believed what we believe about the great doctrines and he then believed and claimed to practice what we believe and practice in separation from modernism.

If you are still for these great fundamentals of the faith, you are for THE SWORD OF THE LORD. And if you are not for THE SWORD OF THE LORD, that proves that you

are weak on fundamental doctrines and principles of Christian life. If you are on the Lord's side, we ask you to support THE SWORD OF THE LORD, to love us, pray for us, write us, send subscriptions.

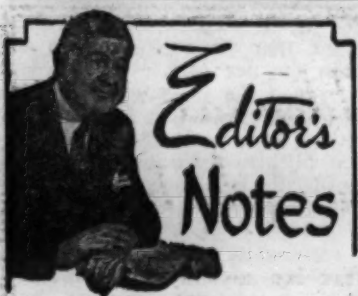
It is time for Christians in America to decide whether they are going to follow the modernists and the compromisers and new evangelicals and ecumenical crowd, or whether they are going to stand with the group outside the gate, bearing the reproach of Christ and standing up for Christ and the Bible and New Testament soul winning. Let me ask you, "Who is on the Lord's side? let him come unto me."

Sir William Osler, the famed physician, was examining a patient who was a heavy drinker.

"You'll have to cut out alcohol," ordered Osler.

"But, doctor," protested the other, "I've heard it said that alcohol makes people do things better."

"Nonsense," said Osler, "it only makes them less ashamed of doing them poorly."—Listen.



With the Evangelists

By the Editor

EVANGELIST BILL HALL, 129-B White Oak Drive, Greenville, S. C., held a three nights' meeting with the Decatur Heights Baptist Church, Bladensburg, Maryland, April 6, 7, and 8. Charles M. Flippin, the pastor, reports seven saved, with the church planning to call the evangelist back again.

God greatly used **EVANGELIST DAVID HALL**, 917 N. E. 19th, Oklahoma City, April 3-17 at Sheridan Road Baptist Church in Tulsa, Oklahoma. The pastor, Dr. J. Frank Davis, reported 71 accepting Christ as their own Saviour, with 56 of that number coming during one Sunday morning service. Some 29 others joined the church and 3 dedicated their lives to full-time Christian service. The Sheridan Road Baptist Church has grown in 8½ years to three large buildings, one of which seats 1,100, with a membership of 1,700, leading the state of Oklahoma in baptisms the past three years.

EVANGELIST PHIL Mc-

a suburb of Atlanta. Then on Monday through Wednesday morning I will be at Bob Jones University Commencement where I go for the annual board meeting. And our daughter Joy, teaching there on a graduate fellowship, will fly back with me on Wednesday.

June 5 I will be in the Galilean Baptist Church, Dallas, Texas.

On Monday night, June 6, I will be with the East Side Baptist Church at Arlington, Texas, for a rally.

One Day at Victory Baptist Church, Fort Worth

Last Thursday, May 12, I flew to Dallas to speak with my beloved brethren of the Baptist Bible Fellowship at Victory Baptist Church, Fort Worth. The jet flight, Chicago to Dallas, made a record time of one hour and twenty-nine minutes! Then a limousine to Fort Worth and a taxi out to the Victory Baptist Church with Brother Jay White. There was a fine attendance for the three-thirty service Thursday afternoon and a comfortable houseful that night with many preachers. There were many holy vows, two sinners claimed Christ after the service. And I had invitations from three or four pastors for future engagements in that area.

"God of All Comfort" Will Comfort Us!

In II Corinthians 1:3-5 Paul says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Then in chapter 7, verses 5 and 6 he was inspired to write, "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings; within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus."

Paul in his flesh had no rest. He was troubled on every side. "Without were fightings, within were fears." But God comforted him by the coming of Titus!

We have a heavy load in getting out the Gospel, defending the faith, in standing up for Jesus. The work is heavy, the abuse sometimes very painful. But oh, how we will be comforted by the letters of those who love THE SWORD OF THE LORD and pray for it, and for this unworthy editor!

We hope to hear from thousands of you. Help us to get out the Gospel. Help others by sending subscriptions. And get your free gifts during "Letter Month." Rush those letters!

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

GLAUGHLIN, 2025 Cline Avenue, Gary, Indiana, recently held a week's campaign at Yukon Baptist Church of Yukon, Florida. There were 43 first-time decisions, and many rededications. The church set an all-time record attendance. Rev. Irving Van Syoc is pastor.

Two other meetings by this evangelist were reported, one at Bible Baptist Church in McClure, Illinois, where there were 6 conversions; the other was a one-night joint fellowship service at Bayless, Illinois, where 5 churches participated. "Some 24 decisions for Christ" were made in the service, reports the evangelist.

EVANGELIST CARLYLE SCOTT of 713 Whitlock Avenue, Crawfordsville, Indiana, was March 27-April 10 with the Fellowship Baptist Church of Columbus, Indiana. Pastor Charles DeHaven reports 7 professions of faith and says, "Scotty is the same fearless preacher of the Word that he was when I was saved in one of his meetings in 1942."

There were 8 first-time decisions in a revival at Center Union Church of Lewistown, Pennsylvania, April 12-24, led by **EVANGELIST JOE MILLER**. The pastor is Vier Goss.

EVANGELIST DONALD McKNIGHT, editor of *The Evangelical Methodist*, Street, Maryland, recently conducted evangelistic services in the Evangelical Methodist Church, Gaston, N. C., where Rev. Leonard Allred, is pastor. Special prayer services and a visitation program had been conducted for months prior to the meetings.

The evangelist reports: "There was not a barren altar call in the 16 services. Someone knelt in repentance and prayer in every meeting. A total of 65 people were recorded as making a decision for Christ. Most of these came to Christ for the first time; the remainder were backsliders coming to be reclaimed."

"The large number of conversions was remarkable inasmuch as the total membership of the new church stands at less than 100. The church was organized by a tiny group of Methodist people who left the large Methodist denomination because of the unbelief of present day Methodist leaders and because of the membership of that body in the modernistic National Council of Churches."

EVANGELIST DON CHENOWETH of P. O. Box 2, Tampa, Florida, reports a meeting with the Calvary Baptist Church of Hendersonville, North Carolina, where Rev. W. F. Sinclair is pastor. This was his third meeting with this church. He quotes from the pastor:

"It was a joy to have Brother Don and his wife with us again this year, and it was our best meeting. Not only did we have several additions, but there was an awakening among the membership to get out into visitation. We deeply love these dedicated young people. You will rejoice that I baptized 13 last Sunday night, and there will be two or three others."

Brother Chenoweth also reports a glorious meeting with the Baptist Chapel of Quincy, Illinois, where Rev. James Barta is pastor. In the one-week meeting there were 30 additions to the church, and 20 professions of faith in Christ.

EVANGELIST GLEN SCHUNK, 10 Blythwood Drive, Greenville, South Carolina, has just completed a revival at the First Baptist Church in Ebensburg, Pennsylvania. During the meeting, 24 were saved, including 4 Catholics, reports the pastor, Rev. Robert M. Cessna.

EVANGELIST RANDALL GREEN of Greenville, Kentucky, has just completed two revivals. April 4-10 he was at Westview Baptist Church, Miami Beach, where 21 joined the church for baptism, 7 by letter, 4 by statement. Rev. Bill Castlen is the pastor. Then April 18-29 the evangelist was at Tullahoma, Tennessee, at Grace Baptist Church. There 17 joined for baptism, 3 by letter. Louis Rideout is the pastor.

There were 40 responses to the

"... refreshing as a crystal clear spring in a hot burning desert"

Ever since the curse on the earth and on man, after the sin of Adam and Eve in the Garden of Eden, this world has been a place of sickness, trouble, death, and distress. We have to work for a living. We have to go through times of hardship; see loved ones suffer, sometimes. Good-bys have to be said to dear ones. Disappointment and sorrow must come in the life of every one of us.

The need for comfort, for encouragement, for guidance, and strength is readily available, for the Christian.

In *God's Cure for Anxious Care*, with a wealth of tenderness and deepest understanding of human hearts and needs, Dr. Rice gives nine messages. For the lonely, a chapter on the wonderful omnipresence of God, the indwelling of the Holy Spirit, and the infinite, everlasting love of the Heavenly Father for His children. For the weary and the weak, the message of encouragement, strength, and patience through a God who is never discouraged, never tired, never at His wit's end.

The chapter on "Affectionate Christians" shows how a Christian can be happy with the people about him, with an additional lesson from the tenderness and affection of Christ for His own.

In every chapter—paragraph on paragraph, sentence after sentence, Scripture verse after Scripture verse—Dr. Rice states and proves and illustrates that a Christian ought to be happy, can have abundant comfort from God.

In the Introduction Dr. Rice says: "God's people are not always happy, but they should be. They can be! . . . Thank God, a Christian need never be unhappy, need never be defeated, need never be discouraged . . . There are so many riches in the Word of God, so many promises, so much comfort. How sad and how wrong it is for any Christian not to be happy and victorious!"

Comments by Christian Leaders

Dr. Robert G. Lee: "This is a beautiful book, in content and workmanship. It is an ideal gift book for it has within its pages an answer to the needs of all man-

kind. Comfort, inspiration, instruction—every chapter is filled with assurance, joy, and victory. In this confused and chaotic world in which we find ourselves, this little volume is as refreshing as a crystal clear spring would be in a hot burning desert."

Dr. Henry Hepburn, Late Pastor Emeritus, Buena Presbyterian Church, Chicago, Ill.: "Thank God for this helpful book. Pastors and Christian workers will find it a gold mine of precious thoughts. What a blessed gift to be placed in the hands of the sorrowful and heavy laden. Dr. Rice is at his best in these nine messages. I read the book through before laying it down. The blessed Lord is made to shine gloriously in these pages. Salvation is made plain. God's loving kindness and tender mercy are revealed. The reader is led into green pastures by the still waters, and spiritual help is revealed as gloriously available."

THE NORTHWESTERN PILOT: "The many friends of Dr. Rice will be pleased and somewhat surprised at the present volume for in it he departs from his usual style of orthodox evangelistic messages and presents definite heart-warming sermons designed to bring joy and comfort to those . . . suffering anxiety or trouble of some sort. Dr. Rice writes with a tenderness and passion which is motivated by the love of Christ. The book is not full of soft honeyed phrases, but carries throughout a strong evangelistic message. No one can read these messages without feeling definite conviction of sin but with it all the love of God as the answer to the problems of man."

127 tender pages with a wealth of blessing. An ideal gift. \$2. (Add 15c postage and handling.) **SWORD OF THE LORD**, Box 420, Wheaton, Illinois.

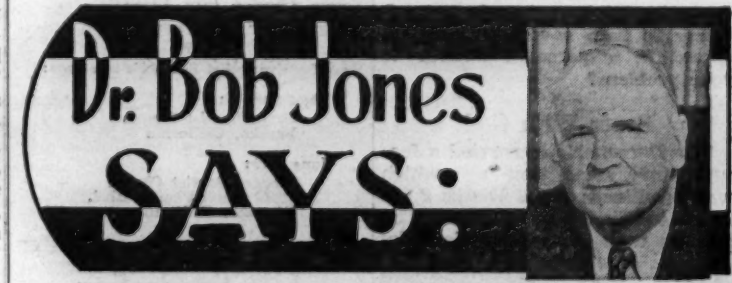
A London paper offered a prize for the best definition of money. This was the winning answer:

Money is an instrument that can buy you everything but happiness and pay your fare to every place but Heaven.

invitation, most of them for salvation, in a revival at Bethel Baptist Church near Aguadilla, Puerto Rico. **REV. BOB WADDLE**, pastor of Grace Bible Baptist Church, Flint, Michigan, was the evangelist. "The church was strengthened and a zeal for the Lord's business was manifest as never before when the largest crowd in the history of the church assembled on his last evening to hear him," says the pastor, Rev. Bob Catledge.

EVANGELIST JOE MILLER, R. 1, Chambersburg, Pennsylvania,

was April 27-May 8 in an evangelistic crusade at Faith Memorial Baptist Church in Richmond, Virginia. Rev. Ernie Tonetti, the pastor, reports: "This was successful in the sense that much more was accomplished than what met the eye. Joe brought fine messages and God gave us six saved, two for assurance, and four reconsecrations. We gave THE SWORD a plug, and many took envelopes for subscriptions. In an attendance contest one brought 30, another 31 different people," entitling each to a year's subscription.



I quote below from a letter recently received from a man and his wife who are graduates of Bob Jones University and who are now missionaries in Spain: "For some time now we have been wanting to send you a token of our appreciation for the training we received while at Bob Jones University. We shall always cherish our days at B.J.U., and we want you to know that we appreciate what you, Dr. Bob, Jr., and B.J.U. stand for. It is our hope and prayer that our two children will someday be able to study at Bob Jones University which we know, with the Lord's help, will be kept faithful to His cause."

We have had the most wonderful letters and the most wonderful testimonies from personal contacts in the last few months that we have ever had in the history of the

school. There is a special manifestation of God's power on Bob Jones University's campus, and the prospects for next school year are brighter than ever before. Please pray for us, and please invest some of the money God has given you in the work of the school. We need help at this time for our large building program. Please also help us line up the right kind of young people—we mean young people who can be trained for real Christian leadership not only in what the world calls the secular fields but also in the Christian fields of service. Won't you let us hear from you? Thank you, and God bless you.

BOB JONES, FOUNDER BOB JONES UNIVERSITY GREENVILLE, S. C.
(Advertisement)

Five Days at Tampa, Florida, May 23-27

We look forward to real blessing May 23-27, five days, in a big conference on revival and soul winning at the First Baptist Church of Temple Heights, Tampa, Florida. Other speakers besides the editor will be Dr. Lee Roberson of Chattanooga, and Rev. Bob Gray of Jacksonville, Florida. Rev. Vernon D. (Cotton) Nelms is the pastor and we look forward to big crowds in the large auditorium, and a moving of God's Spirit on the hearts of many Christian workers.

Saturday night and Sunday, May 28 and 29, I will be with the Enon Baptist Church, Rev. William Barbry, pastor, College Park, Georgia,

INCIDENTS

Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

Appointed to Die

Captain Eddie Rickenbacker, ex-World War I air ace and now president and general manager of Eastern Air Lines, said in a newspaper interview several years ago: "I have probably cheated the Grim Reaper more than any other man in the last 45 years. I came very close several times. Twice I was actually dying and knew it. But each time, as I moved closer, I began to fight harder. I had faith in the Power above and the will to live."

But Eddie Rickenbacker, and every other man, will one day lose the game of life, no matter how many times the Grim Reaper has been cheated. Hebrews 9:27 says, "And as it is appointed unto men once to die, but after this the judgment."

Incidentally, it will take more than "faith in the Power above" to escape the judgment. It will require a vital, personal, living faith in Jesus Christ, the Son of God!

Do you know Him personally?

Strange Sentences

Out in Glendora, California, Municipal Judge William M. Martin sentenced Mrs. Naomi Walsh, who had been convicted of hitting a neighbor woman with a hose nozzle, to ten days in jail, or reading and writing a book report on Dale Carnegie's *How to Win Friends and Influence People*. Mrs. Walsh chose to give the court a summary of a chapter a week until the book is finished.

In Topeka, Kansas, an ambulance driver by the name of Gary Grandstaff, arrested on a charge of reckless driving while on an ambulance call, was sentenced by Police Court Judge George Scott to write a 1,500-word essay on safety, or spend thirty days in jail. Scott said the essay should cover restrictions in right of way of an emergency vehicle through traffic and at intersections.

Sentences such as the above seem like good ideas. One wonders if they might not help considerably in curbing unbridled actions on the part of many who become involved with "minor" infractions of the law.

It would be worth a try!

According to the Northwestern National Life Insurance Company, it costs about \$2 for any company to send a personal reply to your letter. This includes the secretary's time (about seventy-five cents a letter), stationary costs, the boss' time, wear and tear on the typewriter, postage, and office overhead. If at all possible, when writing to non-profit religious organizations, why not enclose an offering to help cover the cost involved in a personal answer to your problem?

Peace With God

The *Detroit News* carried a feature story some time ago which was headlined: "Girl Walks 2,000 Miles to Find a New Life." The article told how Patricia Mc-

Mahon, then a University of Michigan psychology student, had walked 2,000 miles in a strange land to find what she described as "a purpose in life." The author of the account, Burt Stoddard, said: "Her journey was through the teeming, mysterious subcontinent of India. Her leader was a frail Indian ascetic, and her garb the traditional robe (sari) covered on cold days by a rough blanket. She trudged up to 20 miles a day on bare feet or in thin sandals. She was felled by dysentery, subsisted mainly on rice and pea soup, beat her clothes between rocks to clean them, and slept on the ground."

What a contrast to the simple biblical statement, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2). Thank God, no one need trudge 2,000 miles to find peace with God—that peace is available the very moment the heart ends its rebellion through a surrender to Jesus Christ.

Do you have His peace?

"You have your machinery in reverse when you try to raise yourself by lowering someone else."

Little Things

Cecil W. Kelly is dead! Strange as it may seem, it is literally true that he was killed by a plus of two-fifths of an inch!

It seems that Kelly, who worked in Room 218 at the Atomic Energy Commission's Los Alamos scientific laboratory in New Mexico, pushed a button on a switch at the top of a 225-gallon steel tank, 38 inches in diameter. The button started a mechanical agitator—a bladed stirring device at the bottom of the tank—one he had pushed many times before. However, this time there was an accompanying "blue flash" and Kelly ran from Room 218 screaming that he was "burning up."

The Atomic Energy Commission's official report said: "The accident was directly attributable to errors on the part of the deceased operator during a series of transfers of plutonium and organic solutions between containers in a chemical plutonium recovery process." A little mistake—just a fraction of an inch—killed him!

How true it is also in matters of sin. Oftentimes people think of various wrongs as "little things" which cannot possibly hurt them. Yet one sin, no matter how insignificant, is enough to bar the door to Heaven in the face of the sinner. James 2:10 warns, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Some are guilty of many sins, some of a few; some are guilty of the so-called "big" sins, some of the so-called "little" sins, yet every sinner needs a salvation and a Saviour. Romans 6:23 warns, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Are your sins forgiven?

Pray for Evangelist Sumner's meetings!

Thru June 5:
Grace Baptist Church
Eureka, California

June 7-19:
Pioneer Baptist Church
11829 South Pioneer Blvd.
Norwalk, California

Life Everlasting

In the fourth century Chrysostom was brought before the wicked queen Eudoxia who demanded that he renounce his faith in Christ. She threatened, "If you do not, I will banish you." He replied, "You cannot, for every kingdom and every clime is mine." Then she said, "I will take your goods." But he came back, "Neither can you take my goods, for I have laid them up in Heaven where moth and rust do not corrupt and where thieves like you do not break through and steal." Then the queen threatened his life, and he replied, "Neither can you do that, for mine is life everlasting."

Kids KORNER

By Aunt Mary

"What is so rare as a day in June?
Then, if ever, come perfect days."

For many of you school is out, or will be, in the next day or two. Freedom from routine seems wonderful, doesn't it? Perhaps for a day or two Mother lets you sleep later than usual in the morning. But even if Mother is lenient, I hope you won't often want to sleep till nine o'clock. The world is wonderful—we have work to do and much to learn!

Will you plan to use your summer profitably? Of course you know that Mother deserves some vacation, too. I do not know why it is but when others in the family are vacationing, Mother often has to work harder than ever. When children have more time to play, clothes get dirtier and the house gets messier and Mother has a real struggle to keep up with the work. You certainly should make a point of helping Mother this summer. Surely you always hang up your own clothes and make up your own bed. Junior-age boys and girls can help with the cleaning and cooking, too. And washing dishes is "right down your alley," I used to be told. Boys like to mow the lawn, don't they? And they may sometimes need to help with the dishes and other house work, too, where there are not many sisters in the family. It isn't sissy to be helpful, is it? A gentleman might often help his mother or sister in a job so they could join him in some fun.

But I don't plan to spend this column asking you only to work. I simply want to remind you that God has given you these three months for a special purpose. Don't waste them!

I think of several projects you could spend some time on happily. A garden is fun, and not too much work. When my Johnny

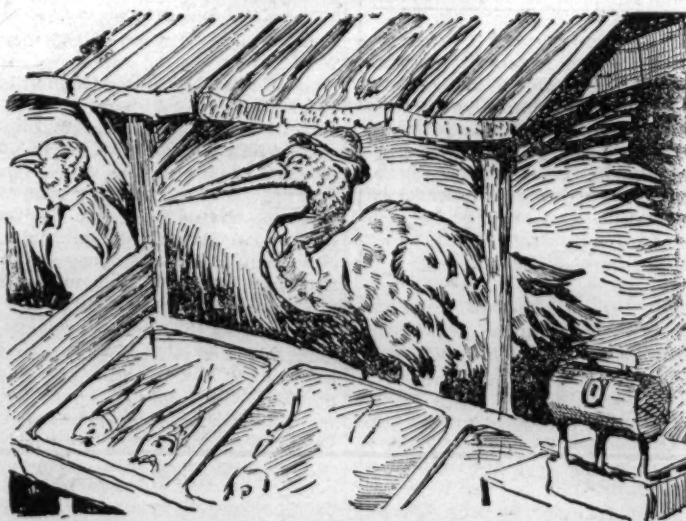
planted a little patch of lettuce and radishes in our own back yard, we all eagerly watched the little plants grow. What fun Johnny had in picking his vegetables! And how he bragged about the salad at supper that night. If a six-year-old could grow a salad, a bigger boy or girl might grow the green beans and tomatoes and other vegetables for the family table for a little while. A garden is a reminder that God is still in control of the world. He sends the sunshine and the rain, and He gives the little spark of life that makes the seed "germinate" or sprout.

The most important thoughts in my mind these days are connected with our own Daily Vacation Bible School. If you haven't heard yet about when your church plans to have its D. V. B. S., I suggest that you ask your Sunday School teacher about it. Our own church has planned to start its school just a week after the public schools close for the summer. I will plan to teach this year in the Junior Department. I look forward again to learning Scriptures with the boys and girls, studying the Bible and writing answers to questions in a work book, and perhaps telling a missionary story every day. We will learn new songs, and enjoy singing old favorites, work on a special hand-work project, enjoy refreshments and games together.

You wouldn't be the kind of boy or girl who says, "Mother, do I have to go?" Surely our *Sword Bearers* will want to go to learn God's Word. Surely "a good soldier of Jesus Christ" will take the opportunity to get his lost friends where they may hear how to be saved. Have a good Daily Vacation Bible School!

Now read our chapter from *Bird Life in Wington*.

A New Partnership



Mr. Gull and Mr. Heron each had a fish market on Bay Street.

For a number of years Mr. Heron and Mr. Gull each had a fish market downtown on Bay Street. Mr. Heron specialized in fresh-water fish, grasshoppers and frogs; Mr. Gull, in salt-water fish, oysters, clams and shrimp. Mr. Heron liked to fish in rivers or quiet lakes; Mr. Gull preferred the ocean. That explains why he called his market the "Atlantic & Pacific Sea Food Company."

Mr. Gull had a monopoly on the oyster and clam trade because of a process he had discovered and patented for opening the shells. His method was to carry the oyster or clam high into the air, then to drop it on a big flat rock down below—and presto there it was on the half shell, ready to serve.

Mr. Heron and Mr. Gull were friends after a fashion. But being competitors, each was somewhat jealous of the success of the other. To read the fish advertisements printed in *The Wington Flier* you would have supposed that the chief aim of each was to get ahead of the other, and if possible to put him out of business. But, fortunately, all that is now past history.

A little more than a year ago, Pastor Penguin preached a special sermon on Stewardship. "Our

food," he said to the birds, "the trees in which we build our nests, the sunshine, the air which supports us when we fly—all things which we enjoy are God's gifts. In return He expects us to show our gratitude by giving back to Him at least one-tenth of our time, our talents and our earnings. Try it," he pleaded, "and see for yourselves what a difference it will make!"

Mr. Heron and Mr. Gull happened to fly home together after service that day. They were quite friendly, as a matter of fact, on Sundays. It was only on week days that they felt somewhat jealous of one another.

"For a long time I have been thinking about tithing," said Mr. Heron. "Pastor Penguin spoke the truth. In view of all that God does

for us, it is only reasonable and right that we should return to Him ten per cent."

"I feel the same way," replied Mr. Gull. "Frankly, I am ashamed that I have not had the courage and faith to try tithing before. If one-tenth is the amount which rightly belongs to God, I owe Him a good deal in back pay."

"Mr. Gull," said Mr. Heron, "perhaps we should not discuss business matters on Sunday, but why don't we go into partnership? I have quite a few customers who inquire for oysters, shrimp and clams, and no doubt you have some who ask for frogs and grasshoppers." Thus began "The Boop-Boop-Wad-Em-Chew Fish Company."

Within a week a partnership agreement had been drawn up, and in it was one article which provided that one-tenth of all their earnings should be set aside for God's work. They have had a wonderful time through the year discussing how to divide that ten per cent. and where to send it. Some has been given to the support of the First Birdarian Church; some to Foreign Missions—for as Mr. Heron said, "While we can fish all the year round here in America, what about the birds who live in the Arctic regions?" Some was sent the hospital for crippled birdies; some to the Birdarian Home for the Aged; and a special gift to finish the new window in the Wington Church. Both Mr. Heron and Mr. Gull have been pleasantly surprised at how much they have had to give since they began to set it aside systematically month by month. There have been other interesting surprises too.

For example, when the new stained glass window was finished and dedicated a few weeks ago, guess what they saw in one corner?—the picture of a fish!

They were amazed. They went straight to Pastor Penguin and said, "We are embarrassed. We did not expect you to advertise our business just because we contributed to the window."

Pastor Penguin smiled and then told them that for many years the fish has been a Christian symbol. He explained that the word for fish in the Greek language is IKTHUS (spelled with 5 letters). "Each of those letters," he said, "happens to be the first letter in five important words in our faith. 'I' like 'J' for Jesus; 'K' for Christ; 'T' for Theos, God; 'H' for Uios, Son; 'U' for Soter, Saviour. Put these five words together and they form a little creed, short enough for all of us to learn and understand—'Jesus Christ, God's Son, Saviour.' You see," concluded Pastor Penguin, "that makes the fish almost as sacred a Christian symbol as our cross."

"Well, well," said Mr. Heron as he flew home with Mr. Gull, "I have learned something new. From now on every time I weigh out a fish for a customer I will be thinking of that little creed—'Jesus Christ, God's Son, Saviour.'"

"Yes, and don't forget every tenth fish belongs to God," added Mr. Gull.

"I learned that last year," replied Mr. Heron. "Pastor Penguin was right. It makes all the difference in the world to be in partnership with God, and on His own terms."

"We have had a good year, haven't we?" said Mr. Gull. "But for one thing, it would be just perfect."

"And what's that?" asked Mr. Heron.

"Our income tax return," sighed Mr. Gull. "I was working on it last night and do you know what I discovered? The government allows 15 per cent deduction for contributions to church and charity, and we have been giving only ten per cent."

"That is a mistake," said Mr. Heron. "Imagine being forced to send money to those Bird-o-crats in Washington, which we might have given of our own free will to the church."

"It's Pastor Penguin's fault," said Mr. Gull. "If he had been on his toes he would have asked for fifteen per cent instead of ten. We will have to speak to him about it next Sunday!"

(From *BIRD LIFE IN WINGTON*, by Rev. J. Calvin Reid. The twenty-second of thirty chapters to appear regularly in *THE SWORD OF THE LORD*. This book may be had for \$1.50, plus 15¢ postage and handling fee from *Sword of the Lord*, Box 429, Wheaton, Ill.)

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This is the Month...

when pretty belles get a ringing in their ears. It doesn't take them long to figure out it's wedding bells they hear. Even "dull" gals get "bride" ideas!

It's also open season for handing out disparaging advice to prospective bridegrooms. They hear that a man picks a wife the way an apple picks a farmer. That it only takes two to make a marriage—a single girl and an anxious mother. That when a fellow says "I do" it will probably be his last decision.

But in spite of all the dire predictions by happily married men, couples keep right on getting hitched. And most of them live happily ever after.

And we're mighty proud of the fact that Dr. John R. Rice's book, **THE HOME: Courtship, Marriage, and Children**, has played a big part in causing them to "live happily ever after."

Newlyweds and engaged couples do not need a coarse, licentious volume, written by some evolutionist, telling how to adjust themselves to marriage. They simply need to know God's plan for the home, as clearly pictured in the Bible.

Couples who find themselves unadjusted to each other and to

marriage—unhappy, quarrelsome and headed for the loss of everything dear—do not need to go to a psychiatrist or to a judge. They need to read this book together and learn God's place for each in the home, learn what is God's plan about home authority, about married love, about the rearing of children, and about normal sex life in marriage.

Here is the testimony of an engaged couple about the blessing **THE HOME** was to them before marriage:

"Five years ago I was very much disturbed and confused because my fiancé and I could not get together on the one big problem of the place of sex after marriage. We were presented with a book written by you titled *The Home—Courtship, Marriage and Children*. After we had carefully and prayerfully read every page of this wonderful book, I had a talk with Dr. McQuilkin at the Bible College and was set straight on this problem. Had we never found your book, our marriage would have gone on the rocks the very first year.

"We are now approaching our fifth anniversary and are happier together as the days go by. The Lord has blessed us with two sweet children—a boy and a girl. We have passed your book

on to numbers of young couples getting married and all of them find it a wonderful blessing and help."

—R. L. of Smyrna, Georgia

No doubt one of the sweetest and most valuable chapters to him was "Letter to a Young Husband," which makes up Chapter 8. It has blessed many homes, saved some from lifelong unhappiness, and it is a key to success in any marriage which does not seem to be going well because of minor differences and difficulties in adjustment.

Young wives will find it full of kindly counsel; young husbands will find it a key to the wisdom and understanding which are so vital in building a happy marriage.

We suggest for your own friends who are planning marriage that you give them a copy of this book. It is a wonderful wedding gift, a precious heritage for any young couple. Single copy price is \$3 (add 15 cents postage)—and this gift will be one of the most treasured they will receive. But if you can, we suggest you order 4 copies for \$10 (add 50 cents postage)—a saving of \$2. You will be surprised how soon you will find occasion to use them all.

Rush your order today to Sword of the Lord, Box 420, Wheaton, Illinois.

it. The language is plain and clear, and the need for decision is pressed upon the reader. It has on the last page a decision form to be filled out by those who decide for Christ. This helps to make it definite in their minds. We have heard from over 7,000 people who have trusted Christ through this English language booklet and written to tell us so. Thousands of others have been saved through editions in 25 other languages. You will use them by the dozen after you find out how wonderfully useful and simple they are! 24 pages, single copies regularly 3c.

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2 copies **The Backslider**. Tells why people backslide, the results of backsliding, what is a backslider, whether he is saved or lost, and how to get back into fellowship with God. Millions need this message. 24 pages, price, 25c each.

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2 copies **All Have Sinned**. 24 pages, price, 25c each.

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FOR GENERAL USE

25 copies "What Must I Do to Be Saved?"

This little booklet of 24 pages gives the plan of salvation as simply as we have ever seen it. Any child can read it and understand

Rush That Letter

(Continued from page 1)

may be purchased at 25c a copy. It will do great good for thousands of you to get this pamphlet and pass it among your friends. Surely some will be converted. Some will turn from a life of drink to a life of sobriety and good character.

Get yours free! Free, whether you send an order or a subscription or a gift. Free if you write a letter and request it now during "Letter Month."

II. APPLES OF GOLD, Beautiful Book of Heart-Warming Christian Poems, Free With Cash Order for Books or Subscriptions or Gift of \$5.00 or More

We prepared this paper-bound book of 153 Christian poems for the use of Christians. How sweet they are to read aloud to the family! Many of them will be quoted from the pulpit by preachers. You ought to memorize some of these beautiful Christian poems. They will enrich and bless your life. And you may have a copy of this beautiful two-color book, \$1.00 value, absolutely free with every cash order of \$5.00 or more for subscriptions or books or gifts to "Voice of Revival" or our Ministers and Missionary Subscription Gift Fund, or our Free Literature Fund.

Now here are some suggestions.

1. Why not send 5 six month introductory subscriptions for new subscribers to **THE SWORD** at \$1.00 each! And besides sending **THE SWORD** to many friends and relatives, you may have free the poem book, *Apples of Gold*, and then you may have free also by asking for it the pamphlet on *The Double Curse of Booze*.

Or better yet, why not send a total of \$10 and include your own subscription for a year or two?

2. Or you might buy thirty of the 25c pamphlet library for only \$5.00 (plus 5% for postage and packing). Or you may order the whole fifty-five in the series announced in last week's **SWORD** for only \$7.50 (plus 5% for postage and packing). And, of course, you get free the beautiful book of poems, *Apples of Gold*, with your order and you may ask also for *The Double Curse of Booze* free.

3. Why not order four hundred copies of the beautiful new pink paper, maroon ink edition of "What Must I Do to Be Saved?" This twenty-four-page pamphlet, printed by the millions in some twenty-eight or twenty-nine languages, has resulted in thousands of people writing to tell us that they found Christ. It is now in a beautiful new edition. Ordinarily it sells for \$2.00 a hundred, plus postage. Now during "Letter Month" we hope you will stock up, and you may have it at only \$1.50 per hundred postpaid. Why not order four hundred copies for \$6.00 postpaid, and at the same time ask for the free copy of *Apples of Gold* which you may have with any \$5.00 order or more and ask also for the pamphlet, *The Double Curse of Booze*.

4. Another suggestion. We have an odd lot of some of the books in paper binding and books otherwise specially secured for our recent sale. Here are some wonderful

bargains. You may have a copy of *Prayer*, 328 pages, 21 chapters, paper binding, for only \$1.00; *What It Costs to Be a Good Christian*, 223 pages, paper binding, for only \$1.00; *By My Spirit*, a wonderful book on revival by the famous missionary, Jonathan Goforth, paper binding, only \$1.00. You may have my book, *We Can Have Revival Now*, clothbound, \$2.00 value for \$1.00. And the beautiful book, *The Soul-Winner's Fire* in cloth binding, 114 pages, \$1.50 value for \$1.00. Dr. W. B. Riley's book, *The Preacher and His Preaching*, \$2.00 value, clothbound for \$1.00. Pick out five of these or more and with the \$5.00 order you may have absolutely free the beautiful book of poems, *Apples of Gold*, 153 beautiful Christian poems (add postage for the books you order) and, of course, you may have free for asking for it the pamphlet, *The Double Curse of Booze*.

In Jesus' Name, We Ask For Your Letter

We think we have a right to the love, the prayers and the thanks, and the support of those who read **THE SWORD OF THE LORD**.

Do you hate us, and the message of **THE SWORD OF THE LORD**? Then run with your own crowd. Write to the communist paper, *The Daily Worker*. Write to the modernist magazine, *The Christian Century*. Write to the magazines put out by false cults. But if you are for Christ and the Bible and soul winning and the power of the Holy Spirit, then you ought to have a kind word, a word of Christian fellowship for **THE SWORD OF THE LORD**.

We are earnestly trying to get out the Gospel to millions through the "Voice of Revival" broadcast. We need your prayers, your letters, your support. Thousands of national pastors in foreign countries, missionaries, ministerial students would like to have and need **THE SWORD OF THE LORD** through our Ministers and Missionary Subscription Gift Fund. Is not that your burden the same as ours? From Germany some Christian friends who have long gotten out "What Must I Do to Be Saved?" in German now want to prepare 10,000 copies of the booklet, "What Must I Do to Be Saved?" in Hungary. Poor oppressed Hungarians behind the Iron Curtain! It will cost \$200. We do not have the money. Isn't God interested in poor, bloody Hungary, ground under the heel of Russian tyrants? Are you?

If we do what God has laid on our hearts, the work already so greatly blessed with His approval, we must have the support of God's spiritual, Bible-believing people.

Now rush your letters to us. Be sure they are mailed before midnight, June 9.

And if you can, send along some new subscriptions to **THE SWORD OF THE LORD** or your own renewal.

Address **THE SWORD OF THE LORD**, Box 420, Wheaton, Illinois.

Accepting government aid is like taking drugs—pleasant at first, habit-forming later, damning at last.

—W. W. Ward.

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2 copies **Sermon From a Catholic Bible**. Gives Bible teaching on matters fascinating to all but of special interest to Catholics. Many Catholics already saved through it when preached in revivals. Rev. 25c each.

2 copies **Sunday or Sabbath—Which Should Christians Observe?** A Bible answer to honest Seventh-Day Adventists; information every Christian should know. 24 pages, price, 25c each.

Total price, if bought separately, \$7.64. Price for Soul-Winner's Kit, including all listed above, 51 books and pamphlets, \$5.

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Letter Month closes June 9, you may have the lovely book of 153 poems, *Apples of Gold*, offered free with every cash order of \$5 or more. In addition, just for the asking, you get also the new pamphlet, *The Double Curse of Booze*, just off the press.

This is \$8.89 worth for only \$5 DURING LETTER MONTH ONLY. A handy coupon is listed for your rush order.

Sword of the Lord
Box 420, Wheaton, Illinois

Please rush me the Soul-Winner's Kit for \$5 (plus 25c for postage). I understand with each \$5 order during Letter Month I get free the \$1 book of poems, *Apples of Gold*, and the free pamphlet, *The Double Curse of Booze*. Here is my \$5.25.

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Soul-Winner's Kit

By Viola Walden

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Prov. 11:30.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. 12:3.

Every Christian ought to be a soul winner. Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). The Christian's duty is made plain in Revelation 22:17, "Let him that heareth say, Come." The Great Commission is for every Christian.

We have selected the books and pamphlets here named as a Soul-Winner's Kit. Get some or all of them now!

Can every Christian win souls? He certainly can! These books will show you how, will teach you the importance of soul winning, will give you definite materials to work with. If you get them and read every one of them, you will be wonderfully equipped for any occasion which may arise in soul winning. Get this Soul-Winner's Kit and get started!

1. The soul winner needs to prepare his own heart first.

The Soul-Winner's Fire

by Dr. John R. Rice (Moody Colportage edition) is for the soul winner himself. It will get you ready to win souls, will show you what is needed to win souls, and will help to fan the flame of soul-winning passion in your heart. It shows the part of the compassion of heart in soul winning, praying for revival, the wisdom of soul winning, the importance of going in soul winning. Reading this book will be the first step in making of you a real soul winner, blessed of God. 8 chapters, 127 pages, 39c.

2. The soul winner must have soul-winning Scripture verses at his finger tips.

The Vest Pocket Companion for Soul Winners

compiled by Dr. R. A. Torrey, provides at your finger tips, for instant use, the Scriptures you will commonly need in soul winning. Here, classified for ready

reference, are Scripture verses on almost every problem you will meet in soul winning. Use of the Word of God is vital and necessary in soul winning. And this will give you a convenient form in which to memorize them, help you to catalog them for various needs, and provide them for instant use when you need them.

VPC is handy, pocket-sized. You can carry it wherever you go. You can study the Scriptures on the street car, in offices while waiting, and any time when you have a spare moment. It classifies Scripture texts under various headings—the best verses for skeptics, for those who entertain false hopes, those with excuses; for Catholics, for Jews, etc. With the Scriptures so plainly outlined, you can help anybody you ever meet! There are 118 pages, hundreds of Scripture passages. Bought separately, 50c.

3. Finally, the soul-winner's kit provides specific booklets for you to give to those you meet and deal with.

This way you can help those who do not settle the matter at once. You can leave them with reading matter to pick up later. You can help those you meet casually, when lack of time prevents extended conversation. You can help those with particular problems, with which you might not be able to deal yourself.

Here are booklets for you to give away, to use in letters, to help answer questions and objections. These booklets alone will win souls, and are worth far more than the price of the whole soul-winner's kit.

FOR GENERAL USE

25 copies "What Must I Do to Be Saved?"

This little booklet of 24 pages gives the plan of salvation as simply as we have ever seen it. Any child can read it and understand

Last Chance

(Continued from page 1)

how God guides Dr. Rice to just the messages needed by readers each week. These sermons are by the very best preachers of our own day and a generation past. Your friends to whom you send the paper will be reading each week messages by such men as D. L. Moody, R. A. Torrey, Billy Sunday, C. H. Spurgeon and other pulpits giants of the past, as well as by Dr. Bob Jones, Sr., Jack Hyles, Tom Malone, Beauchamp Vick, R. G. Lee and Dr. Rice from our own day. Sending THE SWORD to your loved ones is almost like having them attend church with you each Sunday and hearing these men of God preach.

In addition to sermons, the paper each week carries regular features such as the Bible crossword puzzle, answers to Bible questions, Bob Sumner's Incidents and Illustrations, the Kids' Korner for children, and With the Evangelists. The paper is just chock full of good things each week.

Perhaps the main thing that has made THE SWORD OF THE LORD such an important voice in our day is the balanced emphasis it gives to real Bible evangelism and to the defense of the faith. In our day there are those who are vigorously defending the faith but without the fervent emphasis on soul winning so necessary to be true to the Bible. On the other hand, we have those who are strong for soul winning but compromise on the great issues of the fundamental doctrines. In a very unusual way Dr. Rice has kept a balanced approach to these two important matters which makes the paper doubly valuable.

All around us today we see men and organizations compromising with modernism and a kind of false scholarship. Those who once stood firm against the National Council of Churches and its liberal affiliates are today joining hands with them in evangelistic crusades and conferences. Many of the once strong fundamental schools now no longer fight modernism and are turning out young preachers with a cold intellectualism which kills their preaching with any power.

In a special way God has raised up Dr. Rice and THE SWORD OF THE LORD to stand against this tide and keep thousands of preachers and churches straight on these burning present-day issues. Your Christian friends need the help they will re-

ceive from the paper. Won't you see that they get this help now?

We Are Responsible for Our Friends

You and I are responsible to God for the spiritual condition of our friends and loved ones. Paul felt this responsibility when he said, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). He felt this burden so keenly that he said of his own Jewish brethren, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). In Ezekiel 3:17-20 God warns us that unless we warn the unsaved of the awful results of sin and try to get them saved, their blood will be on our hands. Oh, the responsibility that we have for those around us!

I wonder if there are not some for whom you are responsible to God and whom you have not done what you could to win them or help them to grow spiritually. Perhaps there are some unsaved neighbors or business acquaintances to whom you ought right now to send THE SWORD and try to reach them for Christ. Or there are probably weak Christians in your church who really ought to get the paper in order that they might grow spiritually and become real soul winners. You do have a responsibility for them and this may be the very best way to help them.

6 Months for \$1 Offer Closes June 9!

Now is the ideal time to send THE SWORD OF THE LORD to many of your friends while the special rock-bottom rate of 6 months for \$1 is available. After June 9 gift subscriptions will cost \$3 per year. Send those subscriptions today and save money! Ask the Lord to lead you about the ones to whom you ought to send the paper. Then list their names and addresses on the following coupon and send in with the money. Then pray that God will use the paper in their lives.

Remember, this special offer closes at midnight, June 9. All subscriptions at this special low rate must be postmarked by then to receive the special price of 6 months for \$1. This offer is for new subscriptions only. Renewals must be for a full year or more at the rate of \$2 per year. A handy coupon is printed below for your convenience.

Last Chance!

(This offer closes midnight, June 9. Subscriptions after June 9 should be sent at regular rate of \$3 per year.)

Enclosed is \$_____ for the following subscriptions at the special rate of 6 months for \$1.00 or \$2.00 per year. (This special offer good only in the United States and Canada. Sorry we cannot bill at this low rate.)

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SWORD OF THE LORD

Wheaton, Illinois

"Who Is on the Lord's Side?"

(Continued from page 2)

may say, *Thou hast faith, and I have works: shew me thy faith without thy works and I will shew thee my faith by my works.*"

Worldlings would put this doctrine in a succinct saying, "Money talks." What you say you believe doesn't matter! what you say you are for doesn't matter, as long as you do nothing about it. But if you invest time and money and tears and influence and sacrifice in a cause, then one has a right to believe you are sincere. A Christian is commanded to "show your faith by your works." Let me suggest how you can do this.

1. *Do you really want to see sinners saved?* Last year, 1959, 350 people wrote to say they were saved through our literature in the English language. Hundreds more claimed Christ through literature in foreign languages. Many, many souls have been saved through our THE SWORD OF THE LORD and the literature it promotes. If you really want someone saved, why not send him THE SWORD OF THE LORD, and back up your prayers with your works? I believe in praying for sinners. I believe in talking to sinners. But I believe that \$1.00 or \$2.00 invested in THE SWORD OF THE LORD to come to a sinner's home every week with an anointed sermon would do more to win him and prepare his heart for salvation than nearly anything else you can do.

2. *Do you really want to be a blessing to young converts?* Many people have the custom of sending THE SWORD OF THE LORD to all the new converts after a revival campaign. Here is fresh, helpful Bible teaching for the new converts. Here are answers to life's problems. Here is help for those who want to learn to win souls. Only God knows how many thousands have been blessed by receiving THE SWORD OF THE LORD when they were young Christians, and so have been led and developed in Christian growth and grace. If you want young Christians to be strong Christians, why don't you subscribe for them? Accompany your prayers with dollars and cents and God will take your prayers more to heart, we solemnly and earnestly believe.

3. *Do you really want preachers revived and blessed?* From all over the world come letters from preachers. We have received thousands of them, telling how THE SWORD OF THE LORD has been the largest single factor in making them soul-winning preachers. A man in England writes how that within the last year THE SWORD OF THE LORD has made him a direct, plain-speaking and fervent soul winner. It revolutionized his ministry, he said. A young man trained in a modernistic school drove many miles to tell me how THE SWORD OF THE LORD had turned him from modernism back to an old-time faith in the Bible, and now he is a successful Methodist minister. A Bible institute president wrote to tell me that THE SWORD OF THE LORD had been the largest single factor in making him a successful Christian leader and the founder of a strong Bible institute. These letters have come from all over the world, and I suppose from thirty or forty different denominations.

Well, if you want to bless preachers, I suggest that you pay for the subscription of some of these preachers to THE SWORD OF THE LORD. Select preachers of your own denomination, or the preachers who live in your town, or send money for our Ministers and Missionary Subscription Gift Fund. Here is a good time for you to act like you talk, and invest a little money for God. If you are on the Lord's side, then come over to us in this matter!

4. *Are you burdened for the growth in grace on the part of worldly Christians?* Would you like to see Christians start family worship? Would you like to see Christians made into happy-living, Bible-loving, soul-winning workers? Then send your relatives or your neighbors, or the families in your church THE SWORD OF THE LORD.

Moses said, "Who is on the

Lord's side? let him come unto me." He did not stop with asking, "Who is on the Lord's side?" The question itself demands action. If you are on the Lord's side, then you must do something about it. In Jesus' name, I beg you, take sides!

As I write these earnest words, I am deeply conscious that I am representing Christ who was crucified. The world hated Him, and so the world ought to hate me. I remember that Paul and John the Baptist each had their heads chopped off because they were out-and-out preachers. I pray that God will let me be willing to take the reproach of Christ. I do not expect any help from the modernists. But if you are an out-and-out Bible believer, I have a right to your help. I do not expect the help of the worldlings, the cigarette-smoking preachers, and those who love the lodge better than the church, those who seek to please men more than they seek to please Jesus Christ. But I believe that you who are out-and-out ought to back up a work of this kind.

The servant is not greater than his Lord. I do not seek to please men, but God, and I want you who read THE SWORD OF THE LORD to do the same thing.

Last night, past midnight, I lay in my bed and thought and prayed, "What should I say to THE SWORD OF THE LORD readers?" And this text came to me, and I believe it is God's word to you about this subscription campaign.

We are making an earnest effort to get thousands of subscriptions, new and renewal, for THE SWORD OF THE LORD. Some of these will have to replace other subscriptions that are now expiring, of course. But we must increase THE SWORD OF THE LORD. It has a message from God to America! We must make it the most widespread Christian paper in the world! We must bring even greater revivals to America. We must bring back our people to the fundamentals of the faith. We must rescue young Christians from the cults and isms and the infidels. We must try to safeguard the freedom of America from modernism, communism, socialism, secularism and worldliness. With that in mind, I beg you to take sides.

How to do it? Well, you may take a ten-dollar bill or check, and send it with the names and addresses of ten people for whom you want THE SWORD OF THE LORD. Think of getting THE SWORD OF THE LORD, twenty-six issues, a full half year of this big twelve-page weekly paper, and multiplied ten times, with ten six month subscriptions, for only \$10.00! But that is the offer. And we are not asking now for nice words. We love to have your letters and we want you to pray for us and love us and believe in us and back us up. But what we are asking now is that if you are really on the Lord's side, you will show it by sending subscriptions. If you are for what THE SWORD OF THE LORD stands for, then take your stand with us by helping us get out the Gospel.

Allow me to say once more that I have no salary from THE SWORD OF THE LORD. I get not a penny for subscriptions that come in. I get not a penny of remuneration for any article I write in THE SWORD OF THE LORD. This is a labor of love. I have toiled at this holy business without remuneration for more than twenty-five years. With the help of the great men of God who write for THE SWORD OF THE LORD and with the help of a noble staff, we have colored the thought of the Christian world. We have helped to bring back great revivals. We have seen thousands saved through this medium. Now with unselfish hearts we feel that we have a right to ask you to stand by us. In Jesus' dear name, send your subscriptions today if you really believe in what we believe in, and really want what THE SWORD OF THE LORD is working for. Send them today!

This Is Our Offer

The regular subscription price for THE SWORD OF THE LORD is \$3.00 a year in the United States and Canada. But until midnight, June 9, you may mail us new introductory six month subscriptions for \$1.00 each. That is, those not now subscribers may have THE SWORD OF THE LORD, twenty-six issues, six full months for only \$1.00. If your subscription order totals \$10 or more you may include your own subscription renewal. We suggest you make your renewal at least a year for \$2.00 while you can save money.

We are anxious for whole churches to subscribe. Here is a wonderful opportunity for the pastor and officers of the church to plan that every family in the church will get this life-transforming, evangelistic weekly. If you can, put it in the church budget and send THE SWORD to every resident family in the church at only \$2.00 a year. Or simply take a collection with the understanding that six month subscriptions will be paid for each resident family. Or show THE SWORD OF THE LORD in a public service and pass out envelopes and have everyone who will subscribe for an introductory six month subscription while they get this remarkable price.

We do not usually offer six months subscriptions at this rate. For every subscription, whether six months or for five years, we must make a stencil and enroll the subscription. But we are anxious for many thousands of new readers. And we know you can help.

We believe that you, dear reader, are as responsible to God for your neighbors, your loved ones as we are. You are as much responsible for the preachers in your area having help to be true to the Bible, and being stirred to win souls as we are. It took as much of the blood of Christ to keep you out of Hell as to save us. In Jesus' name, if you are on the Lord's side, help us in this missionary, soul-winning work, this nonprofit work of getting out the Gospel.

We ask not a thing for our-
(Continued on page 7)



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"Who Is on the Lord's Side?"

(Continued from page 6)

selves, but simply that you help others by sending them THE SWORD OF THE LORD.

Special Reasons to Send Subscriptions Now During "Letter Month"

Remember that during "Letter Month" you may ask and get absolutely free one copy of the twenty-four-page pamphlet, *The Double Curse of Booez*. When you send subscriptions ask for your copy. It is free on request. Only one copy free to a letter, please. Other copies may be bought for 25c each.

And with each \$5.00 subscription order, book order or gift, you may have absolutely free the lovely new book of Christian poems, *Apples of Gold*. The 153 great poems are suitable for read-

ing and quoting. They will bless your heart. This is very popular and sells for \$1.00, but you may have it free with any \$5.00 order or gift during "Letter Month."

Remember also that during "Letter Month" you may have the new edition (fine pink paper, printed in maroon ink, pictured cover) of *"What Must I Do to Be Saved?"* the twenty-four-page pamphlet that God has used to save thousands of souls—you may have this pamphlet postpaid during "Letter Month" only for \$1.50, \$14.00 per thousand. If your letter is mailed and postmarked after midnight, June 9, you will need to pay \$2.00 per hundred plus postage. So load up now with this beautiful soul-winning booklet. Use it to win souls.

There are other special bargains during "Letter Month." We want your letter. We want your love and prayers. "Who is on the Lord's side? let him come unto me."

Please rush your subscriptions. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

He Did Not Believe

(Continued from page 1)

lieve anything, and to get happiness in believing, I wish you would."

"I understand you, and I would risk my own salvation, if necessary, upon yours, if you will follow my prescription."

"Well, if you can help me, do it quickly, for I have been carrying this burden as long as I can. I live across the river. I am a law student, but I am so wretched, I cannot study or sit still. I wandered over here tonight, and heard the organ playing in your church, and went in, expecting to hear some fine music. I heard nothing but simple congregational singing, but curiosity led me to remain and hear what you had to say, and one thing impressed me; that you have some faith in somebody or something, and you are happy in believing, and my envy of you brings me here."

I had met and conversed with hundreds of inquirers, but had never met such a case before. I lifted my heart to God for special guidance, and again he broke out with an exclamation: "If you can do anything for me, I wish you would." I drew my chair up close to this unhappy man.

"Tell me something to read," he said.

"I would have you read nothing but the Bible. You have been reading too much; that is partly what is the matter with you. You are full of the misleading, plausible arguments of the skeptics. Read the Word of God."

"But what is the use of my reading the Bible when I do not believe it to be the Word of God?"

I turned to John 5:39, and with my finger on the verse slowly read: "Search the Scriptures: for in them ye think ye have eternal life, and they are they which tes-

tify of me." "Now," said I, "if that means anything, it means that he who diligently searches the Scriptures will find that they contain the witness to their own divine origin and inspiration and to the divinity of the Lord Jesus Christ."

"Well," said he, "I'll read the Bible; but what beside?"

I read to him Matthew 6:6; "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." "If that means anything, it means that if you sincerely pray to God, He will reveal Himself to you."

"But of what use to pray to God if you don't believe there is a God?"

That was a puzzling question. But a thought flashed across me, and although I never had given such counsel to any man before, I gave utterance to it, for I felt guided.

"No matter," I replied, "provided you are sincere. God will not disregard any genuine effort to draw near to Him. Go and pray, if only: 'O God, if there be a God, save my soul, if I have a soul.'"

"Anything more?" said he.

"Yes," and I opened to John 7:17 and read: "If any man willeth to do his will, he shall know of the doctrine." "That means that if you act up to whatever light you have, you shall have more light. In God's school we never are taught a second lesson till we practice the first. Then shall we know, if we follow on to know the Lord."

"I have given you three texts already to ponder and study. I wish to add one more: Matthew 11:28-30: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' etc. That means that if you come directly to Jesus, He will give you rest. Now notice the four texts. One bids you to search the Scriptures; one to pray in secret; one to put in practice whatever you know; and the last to come to Jesus as a personal Saviour."

"Is that all?" he inquired.

"That is all. Will you promise me to go and follow this simple prescription?"

"I will."

After kneeling in prayer together he left me. Two weeks later at the close of service, I gave a similar invitation to inquirers. The congregation was scarcely half out of the house when this same man came almost running towards me, his face beaming: "I found God and Christ and I am a happy man!"

He sat beside me and told me the fascinating story. He had gone home that Sunday night, taken out from his trunk the Bible his mother had put there when he left home; had opened it and knelt before the unseen God. He simply, sincerely asked that if there were a God, and if the Bible were the Word of God and Jesus Christ His Son and the Saviour of men, it might be shown him plainly. And as he read and prayed and sought for light light was given; he humbly tried to follow every ray and walk in the light and the path became clearer and plainer and the light fuller and brighter,

Pay Day — Some Day

(Continued from page 1)

manhood honored and service appreciated he is honored as one of earth's heroes and one of Heaven's saints. He was "a seer, and saw clearly; a hero, and dared valiantly; a great heart, and felt deeply."

And now with these four persons introduced we want to turn to God's Word and see the tragedy of pay day some day! We will see the corn they put into the hopper and then behold the grist that came out the spout.

The first scene in this tragedy of "pay day—some day" is—

I—The Real Estate Request—"Give me thy vineyard."

"And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."—I Kings 21:1, 2.

Thus far Ahab was quite within his rights. No intention had he of cheating Naboth out of his vineyard or of killing him to get it. Honestly did he offer to give him its worth in money. Honestly did he offer him a better vineyard for it. Perfectly fair and square was Ahab in this request and, under circumstances ordinary, one would have expected Naboth to put away any mere sentimental attachment which he had for his ancestral inheritance in order that he might please the king of his nation—especially when the king's aim was not to defraud or rob him.

Ahab had not, however, counted upon the reluctance of all Jews to part with their inheritance of land. By peculiar tenure every Israelite held his land, and to all land-holding transactions there was another party, even God, "who made the heavens and the earth." Throughout Judah and Israel, Jehovah was the real owner of the soil; and every tribe received its territory and every family its inheritance by lot from Him, with the added condition that the land should not be sold forever. "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me" (Lev. 25:23). "So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. . . . But every one of the tribes of the children of Israel shall keep himself to his own inheritance" (Num. 36:7-9).

Thus we see that the permanent sale of the paternal inheritance was forbidden by law. Ahab forgot—if he had ever really known it—that for Naboth to sell for money or to swap for a better vineyard his little vineyard would seem to that good man like a denial of his allegiance to the true religion to sell it when jubilee restoration was neglected in such idolatrous times.

So, though he was Ahab's nearest neighbor, Naboth, with religious scruples blended with the pride of ancestry, stood firmly on his rights—and, with an expression of horror on his face and with tones of terror in his words, refused to sell or swap his vineyard to the king. Feeling that he must prefer the duty he owed to God to any danger that might arise from man, he made firm refusal. Fearing God most and man least, and obeying the One whom he feared the most and loved the most, he said: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee" (I Kings 21:3).

until his eyes rested in faith upon the Lord Jesus Christ.

The grand remedy for all ills of the soul is a personal acceptance of Jesus as Saviour. But if there be an honest doubt that stands in the way, it may be removed by a sincere search into Holy Scriptures, a sincere drawing nigh unto God in prayer and a sincere endeavour to live exactly according to the light already given.

True to the religious teachings of his father with real-hearted loyalty to the covenant God of Israel, he believed that he held the land in fee simple from God. His father and grandfather, and doubtless grandfather's father, had owned the land before him. All the memories of childhood were tangled in its grapevines. His father's hand, folded now in the dust of death, had used the pruning blade among the branches, and because of this every branch and vine were dear. His mother's hands, now doubtless wrapped in a duststained shroud, had gathered purple clusters from those bunch-laden boughs, and for this reason he loved every spot in his vineyard and every branch on his vines. The ties of sentiment, of religion, and of family pride bound and endeared him to the place. So his refusal to sell was quick, firm, final, and courteous.

Then, too, doubtless working or resting or strolling as he often did in his vineyard hard by the king's castle, Naboth had had glimpses of strange and alien sights in that palace. He had seen with his own eyes what orgies idolatry led to when the queen was at home in her palace in Jezreel; and Naboth, deeply pious, felt smirched and hurt at the very request. He felt that his little bit of ground, so rich in prayer and fellowship, so sanctified with sweet and holy memories, would be tainted and befouled and cursed forever if it came into the hands of Jezebel.

So with "the courage of a bird that dares the wild sea," he took his stand against the king's proposal.

And that brings us to the second scene in this tragedy. It is—

II—The Pouting Potentate—He came "into his house heavy and displeased."

Naboth's quick, firm, courteous, final refusal took all the spokes from the wheels of Ahab's desires and plans. Naboth's refusal was a barrier that turned aside the stream of Ahab's desire and changed it into a foiled and foaming whirlpool of sullen sulks.

"And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread."—I Kings 21:4.

What a ridiculous picture! A king acting like a spoiled and sullen child—impotent in disappointment and ugly in petty rage! A king, whose victories over the Syrians have rung through many lands—a conqueror, a slave to himself—whining like a sick hound! A king, rejecting all converse with others, pouting like a spoiled and petulant child that has been denied one trinket in the midst of one thousand playthings! A king, in a chamber "ciled with cedar, and painted with vermilion" (Jer. 22:14), prostituting genius to theatrical trumpery.

Ahab went into his ivory house, while the sun was shining and the matters of the daytime were all astir, and went to bed and "turned his face to the wall"—his lips swollen with his mulish moping, his eyes burning with cheap anger, his wicked heart stubborn in perverse rebellion. Servants brought him his meal, plenteously prepared on platters beautiful: but he "would eat no bread." Doubtless, musicians came to play skillfully on stringed instruments, but he drove them all away with impatient growlings. He turned from his victuals as one turns from garbage and refuse. The conqueror of the Syrians is a low slave to dirt cheap trivialities. His spirit, now devilishly sullen, is in bondage to sordid objectives. The giant is bound to earth by cheap cobwebs.

What an ancient picture we have of great powers dedicated to mean, ugly, petty things. Think of it! In the middle of the day, the commander-in-chief of an army seized by Sergeant Sensitive. General Ahab made prisoner by Private Pouts! The leader of an army laid low by Corporal Mopishness! A monarch moaning and blubbering and growlingly refusing to eat because a man, a good

man, because of the commandments of God and because of religious principles, would not sell or swap a little vineyard which was his by inheritance from his forefathers.

Ahab had lost nothing—had gained nothing. No one had injured him. No one had made attempt on his life. Yet he, a king with a great army and a fat treasury, was acting like a blubbering baby. Cannon ability was expressing itself in popgun achievement. A massive giant sprawling on the bed like a dwarf punily peevish! A big whale wallowing and spouting angrily about because he is denied minnow food! A bear growling sulkily because he cannot lick a spoon in which is a bit of honey! An eagle shrieking and beating his wings in the dust of his own displeasure like a quarreling sparrow fussily fighting with other sparrows for the crumbs in the dust of a village street! A lion sulkily roaring because he was not granted the cheese in a mouse trap! A battleship cruising for a sham battle!

What an ancient picture of great powers and talents prostituted to base and purposeless ends and withheld from the service of God! What an ancient spectacle! And how modern and up-to-date, in this respect, was Ahab, king of Israel. What a likeness to him in conduct today are many talented men and women. I know men and women—you know men and women—with diamond and ruby abilities.

(Continued on next page)

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ties who are worth no more to God through the churches than a punctured Japanese nickel in a Chinese bazaar!

So many there are who, like Ahab, withhold their talents from God—using them in the service of the Devil. People there are, not a few, who have pipe-organ abilities and make no more music for the causes of Christ than a wheezy saxophone in an idiot's hands. People there are, many of them, who have incandescent-light powers who make no more light for God than a smoky barn lantern, with smoke-blackened globe, on a stormy night. People there are—I know them and you know them—with locomotive powers doing pushcart work for God. People there are—and how sad 'tis true—who have steam-shovel abilities who are doing teaspoon work for God. Yes!

Now look at this overfed bull bellowing for a little spot of grass outside his own vast pasture lands—and, if you are withholding talents and powers from the service of God, receive the rebuke of the tragic and ludicrous picture.

And now, consider the third scene in this tragedy of "pay day—some day." It is—

III—The Wicked Wife—"And Jezebel his wife."

When Ahab would "eat no bread," the servants went and told Jezebel. What she said to them, we do not know. Something of what she said to Ahab we do know. Puzzled and provoked at the news that her husband would not eat—that he had gone to bed when it was not bedtime—Jezebel went to investigate. She found him in bed with his face turned to the wall, his lips swollen with mulish moping, his eyes burning with cheap anger-fire, his heart stubborn in wicked rebellion. He was groaningly mournful and peevishly petulant—having, up to the moment when she stood by his bedside, refused to eat or cheer up in the least.

At first, in a voice of solicitousness, she sought the reason of his choler. In "sweet" and anxious concern she said: "Why is thy spirit so sad, that thou eatest no bread?" (I Kings 21:5). And then, as the manner of women is unto this day, she doubtless put her hand on his forehead to see if he had temperature. He had temperature all right. Like the tongue of the wicked, he was set on fire of Hell. Then he told her, every word full of petulance and mopish peevishness as he spoke: "Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard!" (I Kings 21:6).

Every word he said stung like a whip upon a naked back—this wickedly unscrupulous woman who had never had any regard for the welfare of anyone who did not worship her god, Baal—who never had any conscientious regard for the rights of others, or for others who did not yield to her whimsical imperiousness.

Hear her derisive laugh as it rings out in the palace like the shrill cackle of a wild fowl that has returned to its nest and has found a serpent therein! With her tongue, sharp like a razor, she prods Ahab as an ox driver prods with sharp goad the ox which does not want to press his neck into the yoke, or as one whips with a rawhide a stubborn mule. With profuse and harsh laughter this old gay and gaudy guinea of Satan derided this king of hers for a cowardly buffoon and sordid jester.

What hornet-like sting in her sarcasm! What wolf-mouth fierceness in her every reproach! What tiger-fang cruelty in her expressed displeasure! What fury in the shrieking of her rebuke! What bitter bitterness in the teasing taunts she hurled at him for his scrupulous timidity! Her bosom with anger was heaving! Her eyes were flashing with rage under the surge of hot anger that swept over her.

"Are you not the king of this country?" she chides bitingly, her tongue sharp like a butcher's blade. "Can you not command and have it done?" she scolds as a common village hag who has more noise than wisdom in her words. "Can you not seize and keep?" she cries with reproach. "I thought you told me you were king in

these parts! And here you are crying like a baby and will not eat anything because you do not have courage to take a bit of land. You! Ha! Ha! Ha! Ha! You the king of Israel, and allow yourself to be disobeyed and defied by a common clodhopper from the country. You are more courteous and considerate of him than you are of your queen! Shame on you! But you leave it to me! I will get the vineyard for you, and all that I require is that you ask no questions. Leave it to me, Ahab!"

"And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite!"—I Kings 21:7.

Her rejoinder to his weakness reminds us so much of Lady Macbeth's rebuke to Macbeth on the night of King Duncan's murder, when he came back with the dagger in his hand, trembling all over, and she asked him to take the daggers back to the murder spot and "smear the sleepy grooms with blood." "Infirm of purpose; give me the daggers!" Or her words make us to think of other words Lady Macbeth spoke when she was working to get Macbeth's courage to the "sticking place":

Was the hope drunk
Wherein you dressed yourself? hath it slept
since?
And wakes it now to look so green and pale
At what it did so freely? . . . Art thou afraid
To be the same in thine own act and valour
As thou art in desire? Wouldst thou have
that
Which thou esteamest the ornament of life,
And live a coward in thine own esteem?

Ahab knew Jezebel well enough to know assuredly that she would do her best, or her devil's worst, to do what she said she would do. So slowly, as a turtle crawls out of the cold mud when the hot sunshine hits it, he came out of his sulks, somewhat as a snake arouses and uncoils from winter sleep. He doubtless asked her, with a show of reluctant eagerness, how she was going to get Naboth's vineyard. She, if she acted as human nature naturally expresses itself, tickled him under the chin with her lily white and bejewelled fingers, or kissed him peckingly on the cheeks with her lips screwed in a tight knot, and said something akin to these words: "That's my secret just now; just leave it to me!"

Now, let us ask, Who can so inspire a man to noble purposes as a noble woman? And who can so thoroughly degrade a man as a wife of unworthy tendencies? Back of the statement, "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him" (I Kings 16:30) and back of what Elijah spoke, "Thou hast sold thyself to work evil in the sight of the Lord" (I Kings 21:25), is the statement explaining both the other statements: "Whom Jezebel his wife stirred up."

She was the polluted reservoir from which the streams of his own iniquity found mighty increase. She was the poisonous pocket from which his cruel fangs fed. She was the sulphurous pit wherein the fires of his own iniquity found fuel for intenser burning. She was the Devil's grindstone which furnished sharpening for his weapons of wickedness.

I suppose Ahab considered himself the master of his wife. But it was her mastery over him that stirred him up to more and mightier wickedness than his own heart was capable of conceiving, than his own mind was capable of planning, than his own will was capable of executing.

Yes—we ask again—who can so degrade a man as a woman of wicked tendencies and purposes? Is not a woman without spiritual religion and love of God in her heart like a rainbow without color?—like a strong chlorinized well from which the thirsty drink?—like a heated stove whose heat is infection?—like kissing lips with deadly poison spread?

What a tragedy when any woman thinks more of paint than purity, of vulgarity than virtue, of pearls than principles, of adornment than righteous adoration, of hose and hats than holiness, of dress than duty, of mirrors than manners! What a tragedy when any woman sacrifices decency on

the altar of degradation—visualizing the slimy, the tawdry, the tinsel!

Know ye, not yet, ye women, that the degeneracy of womanhood helps the decay of manhood? Know ye not that when woman is lame morally man limps morally?—that when woman slips morally man slumps morally?—when woman fags in spiritual ideals man sags in spiritual ideals? Study history as much as you please and read the Bible as often as you will, and you will see that the moral and spiritual life of no nation, no community, no city, no village, no countryside, no home, no school, no church ever rises any higher or flows any stronger than the spiritual life of the women.

Who was it dominated the papacy in its most shameful days? Lucretia Borgia—a woman. Who was it really ordered the massacre of Saint Bartholomew's day? Catherine de Medici—a woman. Who was it breathed fury through Robespierre in those dark and bloody days in France when the guillotine was chopping off the heads of the royalty? A woman—determined, devilish, dominant!

Who was it who caused Samson to have his eyes punched out and to be a prisoner of the Philistines, after he had been judge in Israel for twenty years? Delilah—a woman! Who was it caused David to stake his crown for a caress? Bathsheba—a woman. Who was it danced Herod into Hell? Herodias—a woman! Who was it who was like a heavy chain around the neck of Governor Felix for life or death, for time and eternity? Drusilla—a woman! Who was it, by lying and diabolical stratagem, sent the spotless Joseph to jail because he refused her dirty, improper proposal? Potiphar's wife.

Who was it suggested to Haman that he build a high gallows on which to hang Mordecai, the Jew? Zeresh—a woman—his wife! Who was it told Job in the midst of his calamities, financial and physical, to curse God and die? A woman—his wife. Who was it ruined the career of Charles Stewart Parnell and delayed Home Rule for Ireland in the good days of good Queen Victoria? Kitty O'Shea—a woman. Who was it caused Anthony to throw away the world at the battle of Actium and follow the enchantress of the Nile

back to Egypt? The enchantress herself, Cleopatra—a woman—the lovely serpent coiled on the throne of the Ptolemies.

So also it was a woman, a passionate and ambitious idolatress, even Jezebel, who mastered Ahab. Take the stirring crimes of any age, and at the bottom more or less consciously concerned, the world, almost invariably, finds a woman. Only God Almighty knows the full story of the foul plots hatched by women. This was true, as we shall presently see, with the two under discussion now. But let me say, incidentally, if women have mastered men for evil, they have also mastered them for good—and we gladly make declaration that some of the fairest and most fragrant flowers that grow in the garden of God and some of the sweetest and most luscious fruit that ripens in God's spiritual orchards are there because of woman's faith, woman's love, woman's prayer, woman's virtue, woman's tears, woman's devotion to Christ.

But we must not depart further from the objective of this message to discuss that. Let us come to (Continued on next page)

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After the war the young soldier in ragged uniform sought out the judge. The servants would not admit him, for he looked like a tramp. Finally the judge came out and read the note. He was convinced it was a beggar's appeal. But as he studied the signature, he saw it was indeed his own son's. He embraced the soldier, led him into his home, and said with tears coursing down his cheeks: "You can have anything that my money can buy and everything that my influence can secure." What wrought such a change in the attitude of the judge? It was Charlie's name signed to the note.

Jesus said, "Whoever ye shall ask the Father in my name, he will give it."

Determination

I am only one, but I am one;
I cannot do everything,
But I can do something.
What I can do I ought to do,
And what I ought to do
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the next terrible scene in this tragedy of sin.

The next scene is—

IV—A Message Meaning Murder—"She wrote letters."

Jezebel wrote letters to the elders of Jezreel. And in these letters she made definite and subtle declaration that some terrible sin had been committed in their city, for which it was needful that a fast should be proclaimed in order to avert the wrath of Heaven.

"She wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die."—I Kings 21:8-10.

This letter, with cynical disregard of decency, was a hideous mockery in the name of religion. Once get the recalcitrant citizen accused of blasphemy, and, by a divine law, the property of the blasphemer and rebel went to the crown. "Justice! How many traitors to sacred truth have dragged the innocent to destruction!"

Surely black ink never wrote a fouler plot or death scheme on white paper since writing was known among men. Every drop had in it the adder's poison. Every syllable of every word of every line of every sentence was full of hate toward him who had done only good continually. Every letter of every syllable was but the thread which, united with other threads, made the hangman's noose for him who had not changed his righteous principles for the whim of a king. The whole letter was a diabolical death-warrant.

The letters being written, they must be sealed; and the sealing was done, as all these matters of letter writing and sealing were done, by rubbing ink on the seal, moistening the paper, and pressing the seal thereon. And when Jezebel had finished with her iniquitous pen, she asked Ahab for his signet ring; with that ring she affixed the royal seal. She sealed them with Ahab's ring! (I Kings 21:8). When Ahab gave it to her he knew it meant crime of some sort, but he asked no questions.

Moreover, Jezebel's deeds showed that when she went down to market, as it were, she would have in her basket a nice vineyard for her husband when she returned. She said to herself: "This man Naboth has refused my honorable lord on religious grounds, and by all the gods of Baal, I will get him yet on these very same grounds." She understood perfectly the passion of a devout Jew for a public fast; and

she knew that nothing would keep the Jews away. Every Jew and every member of his household would be there.

"Proclaim a fast!" Fasting has ever been a sign of humiliation before God, of humbling one's self in the dust before the "high and lofty One that inhabiteth eternity." The idea in calling for a fast was clearly to declare that the community was under the anger of God on account of a grave crime committed by one of its members, which crime is to be exposed and punished. Then, too, the fast involved a cessation of work, a holiday, so that the citizens would have time to attend the public gathering.

"Set Naboth on high!" "On high" meant before the bar of justice, not in the seat of honor. "On high" meant in the seat of the accused, and not in the seat to be desired. "On high" meant that Naboth was put where every eye could watch him closely and keenly observe his bearing under the accusation. "And set two men, base fellows, before him."

How illegal she was in bringing about his death in a legal way! For the law required two witnesses in all cases where the punishment was death. "At the mouth of two witnesses, or three witnesses, shall he . . . be put to death" (Deut. 17:6). The witnesses required by Jezebel were men of no character, men who would take bribes and swear to any lie for gain.

And let them "bear witness against him"! In other words, put him out of the way by judicial murder, not by private assassination. "And then carry him out, and stone him, that he may die!" A criminal was not to be executed within a city, as that would defile it! Thus Christ was crucified outside the walls of Jerusalem! We see that Jezebel took it for granted that Naboth would be condemned.

And so one day, while Naboth worked in his vineyard, the letters came down to Jezreel. And one evening, while Naboth talked at the cottage door with his sons or neighbors, the message meaning murder was known to the elders of the city. And that night, while he slept with the wife of his bosom, the hounds of death let loose from the kennels of Hell by the jewel-adorned fingers of a king's daughter and a king's wife were close on his heels. The message meaning murder was known to many but not to him, until they came and told him that a fast had been proclaimed—proclaimed because God had been offended at some crime and that His wrath must be appeased and the threatening anger turned away, and he himself, all unconscious of any offense toward God or the king, set in the place of the accused, even "on high among the people," to be tried as a conspicuous criminal. Consider now—

V—The Fatal Fast—"They proclaimed a fast."

And what concern they must have created in the household of Naboth, when they knew that Naboth was to be "set on high," even in the "seat of the accused," even before the bar of "justice," because of a ferocious message calling religion in to attest a lie. And what excitement there was in the city when, with fawning readiness to carry out her vile commands, the elders and nobles "fastened the minds" of the people upon the fast—proclaimed as if some great calamity were overhanging the city for their sins like a black cloud portending a storm, and proclaimed as if something must be done at once to avert the doom. Curious throngs hurried to the fast to see him who had been accused of the crime which made necessary the appeasing of the threatening wrath of an angered God.

Yes, the rulers of Jezreel, "either in dread of offending one whose revenge they knew was terrible, or eager to do a service to one to whom in temporal matters they were so largely indebted, or moved with envy against their own iniquity, carried out her instructions to the letter." They were ready and efficient tools in her hands. No doubt she had tested their character as her "butcher boys" in the slaughter of the prophets of the Lord (I Kings 18:4, 13).

And they did! And there came in two men, children of Belial,

and sat before him" (I Kings 21:13). Satan's hawks ready to bring death to God's harmless sparrow! Satan's eagles ready to bury their cruel talons in God's innocent dove. Satan's bloody wolves ready to kill God's lamb! Satan's boars ready with keen tusks to rip God's stag to shreds! Reckless and depraved professional perjurers they were! "And the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king" (I Kings 21:13).

Then strong hands jerked Naboth out of the seat of the accused. Doubtless muttering curses the while, they dragged him out from among the throngs of people, while children screamed and cried, while women shrieked in terror, while men moved in confusion and murmured in consternation. They dragged him roughly to a place outside the walls of the city and with stones they beat his body to the ground. Naboth fell to the ground as lily by hailstones beaten to earth, as stately cedar uprooted by furious storm. His head by stones is crushed, as eggs crushed by heel of giant. His legs are splintered! His arms are broken! His ribs are crushed. Bones stick out from the mass of human flesh as fingers of ivory from pots of red paint. Brains, emptied from his skull, are scattered about. Blood splatters like crimson rain. Naboth's eyes roll in sockets of blood. His tongue between broken jaws becomes still. His mauled body becomes—at last—still. His last gasp is a sigh. Naboth is dead—dead for cursing God and the king as many were led to believe!

And we learn from II Kings 9:26, that by the savage law of those days his innocent sons were involved in his overthrow. They, too, that they might not claim the inheritance, were slain. And Naboth's property, left without heirs, reverted to the crown.

Thus it came to pass that in an orderly fashion, in the name of religion and in the name of the king, they stoned Naboth and his kin to death. And Naboth really fell, not by the king's hand, but by the condemnation of his fellow citizens. Yes, the old-fashioned conservatism of Naboth was, in the judgment of many, sorely out of place in that "progressive" state of society.

No doubt Naboth's righteous austerity had made him extremely unpopular in many ways in "progressive Jezreel." And since Jezebel carried out her purpose in a perfectly legal and orderly way and in a "wonderfully" democratic manner, we see a fine picture of autocracy working by democratic methods. And when these "loyally patriotic citizens" of Jezreel had left the bodies of Naboth and his sons to be devoured by the wild dogs which prowled after nightfall in and around the city, they sent and told Queen Jezebel that her bloody orders had been bloodily and completely obeyed! "Then they sent to Jezebel, saying, Naboth is stoned, and is dead" (I Kings 21:14).

I do not know where Jezebel was when she received the news of Naboth's death. Maybe she was out on the lawn watching the fountains splash. Maybe she was in the sun parlor, or somewhere listening to the musicians thrum on their instruments. But, if I judge this painted human viper by her nature, I say she received the tragic news with devilish delight, with jubilant merriment.

What was it to her that yonder, over twenty miles away, sat a little woman who the night before had her husband but who now washes her crushed and ghastly face with her tears? What did it matter to her that in Jezreel only yesterday her sons ran to her at her call but today are mangled in death? What did it matter to her that outside the city walls the dogs licked the blood of a godly husband? What mattered it to her that Jehovah God had been defied, His commandments broken, His altars splattered with pagan mud, His holy Name profaned? What mattered it to her that the worship of God had been dishonored?

What did she care if a wife, tragically widowed by murder, walked life's way in loneliness? What did she care that there was lamentation and grief and great mourning, "Rachel weeping for

her children because they were not"? What did she care if justice had been outraged just so she had gotten the little plot of land close by their place within which was evil girt with diadem? Nothing! Did pang grip her heart because innocent blood had been shed? Just as well ask if the ravenous lion mourns over the lamb it devours.

Trippingly, as a gay dancer, she hurried in to where Ahab sat. With profuse caresses and words glib with joy she told him the "good" news. She had about her the triumphant manner of one who has accomplished successfully what others had not dared attempt. Her "tryout" in getting the vineyard was a decided "triumph." She had "pulled the stunt." She had been "brave" and "wise"—and because of this her husband now could arise and hie him down to the vineyard and call it his own.

In her words and manner there was jubilant elation bordering on the satanic. "Arise!" she said, "Get thee down and take possession of the vineyard of Naboth! I told thee I would get his vineyard for thee. And I got for nothing what thou wast going to give a better vineyard for!"

"And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."—I Kings 21:15.

And it was the plot hatched in her own mind and it was her hand, her lily-white hand, her queen's hand, that wrote the letters that made this tragic statement true.

And the next scene in this tragedy of "pay day—some day" is

VI—The Visit to the Vineyard—"Ahab rose up to go down to the vineyard."

How Jezebel must have paraded with pride before Ahab when she went with tidings that the vineyard which he wanted to buy was now his for nothing! How keen must have been the sarcasm of her attitude when she made it known by word and manner that she had succeeded where he failed—and at less cost! How gloatingly victorious were the remarks which she made which kept him warmly reminded that she had kept her "sacred" promise! What a lovely fabric, stained and dyed red with Naboth's blood, she spread before him for his "comfort" from the loom of her evil machinations!

"And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it" (I Kings 21:16). Ahab rose up to go down—from Samaria to Jezreel. He gave orders to his royal wardrobe keeper to get out his king's clothes, because he had a little "business" trip to make to look over some property that had come to him by the shrewdness of his wife in the real estate market!

Yes, Naboth, the good man who "feared the Lord," is dead; and Ahab expresses no condemnation of this awful conspiracy, culminating in such a tragic horror. Though afraid or restrained by his conscience from committing murder himself, he had no scruple in availing himself of the results of such crime when perpetrated by another. He flattered himself that, by the splendid genius of his queen in bloody matters,

he, though having no part in the crime which did Naboth to death, might, as well as another, "receive the benefit of his dying."

And you will notice just here that not one noble or elder had divulged the terrible secret which had given the semblance of legality to atrocious villainy. And Ahab, rejoicing in the bloody garment woven on the loom of his wife's evil machinations, gave orders to those in charge of the livery stables to get ready his royal chariot for an unexpected trip.

Jehu and Bidkar, the royal charioteers, make ready the great horses such as kings had in those days. Jehu was the speed-breaking driver of his day, known as the one who drove furiously. The gilded chariot is drawn forth. The fiery horses are harnessed and to the king's chariot hitched. The outriders, in gorgeous garments dressed, saddle their horses and make ready to accompany the king in something of military state. Then, amid the clatter of prancing hoofs and the loud breathing of the chariot horses—eager-eyed, alert, strong-muscled, bellows-lunged, stouthearted, and agile of feet—Jehu drives the horses to the chariot hitched up to the palace steps.

Out from the palace doors, Jezebel walking, almost strutting, proudly and gaily at his side, comes Ahab. Down the steps he goes while Jezebel, perhaps, waves a bejeweled hand to him or speaks a "sweet" good-bye. Bidkar opens the chariot door. Ahab steps in. Then, with the crack of his whip or a sharp command by word of mouth, Jehu sends the great horses on their way—away from the palace grounds, away through the gates, away, accompanied by the outriders, away down the road to Jezreel!

Where is God? Where is God? Is He blind that He cannot see? Is He deaf that He cannot hear? Is He dumb that He cannot speak? Is He paralyzed that He cannot move? Where is God? Well, wait a minute, and we shall see.

Over there in the palace Jezebel said to Ahab, her husband: "Arise! Get thee down and take possession of the vineyard of Naboth." And over yonder in the wilderness way, out yonder where the tall cedars waved like green plumes against a silver shield, against the moon blossoming in its fulness like a great jonquil in the garden of the patient stars, out yonder where the only music of the night was the wierd call of whippoorwill and the cough of coyote and the howl of wolf, out yonder God had an eagle—

(Continued on next page)

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eyed, hairy, stouthearted prophet, a great physical and spiritual athlete, Elijah. "And the Word of the Lord came to Elijah." And God said to Elijah: "Arise, go down."

Over here, in the palace, Jezebel said to Ahab: "Arise, get thee down!" And out there, near Carmel, God said to Elijah: "Arise!" I am so glad that I live in a uni-

verse where, when the Devil has his Ahab to whom he can say, "Arise," God has His Elijah to whom He can say, "Arise!"

"And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt

speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."—I Kings 21:17-19.

As Ahab goes down to Jezreel, the voice of Jehu, as he restrains the fiery horses, or the lash of his

whip as he urges them on, attracts the attention of the grazing cattle in adjacent pasture land. The sound of clanking hoofs of cantering horses resounds in every glen by the roadway. The gilded chariot catches the light of the sun and reflects it brightly, but he who rides therein is unmindful of the bloodstains on the ground where Naboth died.

Dust clouds arise from the chariot's wheels and wild winds blow them across the fields where the plowman or the reaper wonders who goes swiftly along the highway. The neighing steeds announce to all that Ahab's royal horses tire not in carrying him down from Samaria to Jezreel. And soon many knew that the chariot carried the king who was going down to possess what had reverted to the crown, even the vineyard of Naboth, which Naboth refused to sell to him. Would the "game" be worth the "candle"? Would Ahab learn that sin buys pleasure at the price of peace? We shall see—and that right soon!

And that brings us to the other scene in this tragedy of "pay day—some day." It is—

VII—The Alarming Appearance—"The word of the Lord came to Elijah."

The journey of twenty-odd miles from Samaria to Jezreel is over. Jehu brings the horses to a stop outside the gate to the vineyard. The horses stretch their necks trying to get slack on the reins. They have stood well the furious pace at which they have been driven. Around the rim of their harness is the foam of their sweat. On their flanks are, perhaps, the marks of Jehu's whip. They breathe as though their great lungs were a tireless bellows. The outriders line up in something of military formation. The hands of ready servants open the gate to the vineyard. Bidkar opens the chariot door. And Ahab steps out into Naboth's vineyard. There, no doubt, he sees, in the soft soil, Naboth's footprints. Close by, doubtless, the smaller footprints of his wife he sees.

Naboth is dead, and the coveted vineyard is now Ahab's through the "gentle scheming" of the queen of his house. Perhaps Ahab, as he walks into the vineyard, sees Naboth's pruning hook among the vines. Or he notices the fine trellis work which Naboth's hands had fastened together for the growing vines. Perhaps, in a corner of the vineyard, is a seat where Naboth and his sons rested after the day's toil, or a well where sparkling waters refreshed the thirsty or furnished water for the vines in time of drouth.

Ahab walks around his newly-gotten vineyard. The rows of vines glisten in the sunlight. Maybe a breeze moves the leaves on the vines. Ahab admires trellis and cluster. As he walks, he plans how he will have the royal gardener to pull up those vines and plant cucumbers, squash, garlic, onions, cabbage, and other vegetables that he may have his "garden of herbs."

And while Ahab strolls among the vines that Naboth tended, what is it that appears? Snarling wild beasts? No. Black clouds full of threatening storm? No, not that. Flaming lightning which dazzles him? No. War chariots of his ancient enemies rumbling along the road? No. An oncoming flood sweeping things before it? No; not a flood. A tornado goring the earth? No. A huge serpent threatening to encircle him and crush his bones in its deadly coils? No; not a serpent. What then? What alarmed Ahab so? Let us follow him and see.

As Ahab goes walking through the rows of vines, he begins to

plan how he will have that vineyard arranged by his royal gardener, how flowers will be here and vegetables yonder and herbs there.

As he converses with himself, suddenly a shadow falls across his path. Quick as a flash Ahab whirls on his heels, and there before him stands Elijah, prophet of the living God. Elijah's cheeks are swarthy; his eye is keen and piercing; like coals of fire, his eyes burn with righteous indignation in their sockets; his bosom heaves; his head is held high. His only weapon is a staff; his only robe a sheepskin, and a leather girdle about his loins.

Like an apparition from the other world, like Banquo's ghost at Macbeth's feast, Elijah, with suddenness terrifying, stands before Ahab. Ahab had not seen Elijah for five years. Ahab thought Elijah had been cowed and silenced by Jezebel, but now the prophet confronts him with his death-warrant from the Lord God Almighty.

To Ahab there is an eternity of agony in the few moments they stand thus, face to face, eye to eye, soul to soul! His voice is hoarse, like the cry of a hunted animal. He trembles like a hunted stag before the mouths of fierce hounds. Suddenly his face goes white. His lips quiver. He had gone to take possession of a vineyard, coveted for a garden of herbs; and there he is face to face with righteousness, face to face with honor, face to face with judgment. The vineyard, with the sun shining upon it now, is as black as if it were part of the midnight which has gathered in judgment. Like Poe's raven "his soul from out that shadow shall be lifted—nevermore."

"And Ahab said to Elijah, Hast thou found me, O mine enemy?" (I Kings 21:20). And Elijah, without a tremor in his voice, his eyes burning their way into Ahab's guilty soul, answered: "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." Then, with every word a thunderbolt, and every sentence a withering denunciation, Elijah continued: "God told me to ask you this: Hast thou killed, and also taken possession? . . . Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine . . . Behold, I will bring evil upon thee, and will take away thy posterity . . . And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin!"

And then, plying other words mercilessly like a terrible scourge to the cringing Ahab, Elijah said: "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat: and him that dieth in the field shall the fowls of the air eat."

And, with these words, making Ahab to cower as one cowers and recoils from a hissing adder, filling Ahab's vineyard to be haunted with ghosts and the clusters thereof to be full of blood, Elijah went his way—as was his custom so suddenly to appear and so quickly to disappear. Ahab had sold himself for nought, as did Achan for a burial robe and a useless ingot, as did Judas for thirty pieces of silver which so burned his palms and so burned his conscience and so burned his soul until he found relief in the noose at the rope's end.

And when Ahab got back in the chariot to go back to Jezebel—the vile toad who squatted upon the throne to be again with the beautiful adder coiled upon the throne—the hoofs of the horses pounding the road pounded into his guilty soul Elijah's words: "Some day—the dogs will lick thy blood! Some day the dogs will eat Jezebel—by the ramparts of Jezreel," God had spoken! Would it come to pass?

And that brings us to the last scene in this tragedy of "pay day—some day." It is—

VIII—Pay Day—Some Day

Does pay day come? As to Ahab and Jezebel, pay day comes as certainly as night follows day, because sin carries in itself the seed of its own fatal penalty. Dr. Meyer says: "According to God's con-

(Continued on next page)

Searching the Scriptures

Isaiah 40

A Great God Has the Power Weak Men Need

Clues Across

- 1 "the flower fadeth: . . . the word of our God shall stand for ever"
- 3 " . . . are counted to him less than nothing"
- 6 "It is he . . . sitteth upon the circle of the earth"
- 9 initials of brother and sister of Mary (John 11:1)
- 10 herb used for blue dye
- 11 "eyes of the Lord run to and . . . throughout the whole earth" II Chron. 16
- 12 wicked father of wicked king Ahab (I Kings 16:28)
- 15 initials of two cities destroyed by fire (Gen. 19:24)
- 16, 30. "But they that . . . upon the Lord shall . . . their strength"
- 17 "because the spirit of the Lord bloweth . . . it"
- 19, 26 "Who hath directed the Spirit of . . . ?"
- 20 initials of three prophets who ministered to captive Israel (Ezra 6:14; Mal. 1:1; Hos. 1:1)
- 21 "many knew him, and ran thither out of all cities" Mark 6
- 23 " . . . Zion, that bringest good tidings"
- 24 "To whom then will ye liken . . . ?"
- 25 a city in the inheritance of Simeon (Josh. 19:3)
- 26 see 19 across
- 28 "Even the youths . . . faint and be weary"
- 30 see 16 across
- 31 " . . . me out of the net that they have laid privily for me" Ps. 31
- 32 "I will destroy and devour . . . once" Isa. 42
- 33 son of Reumah (Gen. 22:24)
- 36 "the mouth of the Lord hath spoken . . ."
- 37 initials of the following: king to whom God sent Isaiah (Isa. 37:1) town king of Assyria fought Isaiah (Isa. 37:8) steward whom king sent to Isaiah (Isa. 37:2)
- 38 "yea, . . . stock shall not take root in the earth"
- 42 "all flesh shall . . . it together"
- 44 "he that loseth his . . . for my sake shall find it" Matt. 10
- 47 year (in Latin)
- 48 another name for Edom (Gen. 25:30)
- 50 first month of the Jewish year (Esther 3:7)
- 51 "I the Lord . . . all these things" Isa. 45

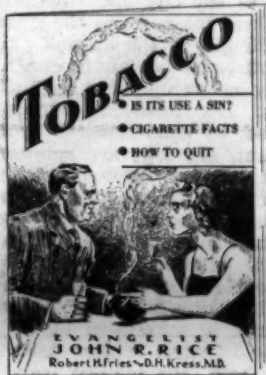
- 52 "to them that have no might he increaseth . . ."
- 53 "and comprehend the . . . of the earth in a measure"

Clues Down

- 1 "he shall also . . . upon them, and they shall wither"
- 2 a city in the inheritance of Asher (Josh. 19:30)
- 3 "and spreadeth them out as a tent . . . dwell in"
- 4 son of Mishma (I Chron. 4:26)
- 5 an altar (Josh. 22:34)
- 6 "that thou mayest know and . . . their way" Jer. 6
- 7 " . . . every one that thirsteth" Isa. 55
- 8 "all flesh shall see it . . ."
- 10 "The grass . . . the flower fadeth"
- 13 "when I bow down myself in the house of . . . the Lord pardon" II Kings 5
- 14 "he said, . . . and tell this people, 'Hear ye indeed' Isa. 6
- 15 "The Babylonians, and all the Chaldeans, Pekod, and . . ."
- 18 a churlish man (I Sam. 25:3)
- 19 " . . . tribute, and custom, was paid unto them" Ezra 4
- 22 "the young men shall utterly . . ."
- 26 "Lord, now . . . thou thy servant depart in peace" Luke 2
- 27 "spreadeth them out as a tent to . . . in"
- 28 mineral spring
- 29 exclamation of disbelief
- 30 "The Lord upholdeth all that fall, and . . . up all those that be bowed down" Ps. 145 (except modern spelling)
- 34 "or . . . his counsellor hath taught him"
- 35 "he commandeth even the . . . and water, and they obey him" Luke 8
- 39 "Who hath measured the waters in the hollow of his . . ."
- 40 first and last letters of son of Sennacherib who ruled after his death (Isa. 37:38)
- 41 "their stock shall not take . . . in the earth"
- 43 "neither his . . . heavy, that it cannot hear" Isa. 59
- 45 "submit yourselves unto your own husbands, as it is . . . in the Lord" Col. 3
- 46 "Saul begat Jonathan, and Malchi-shua, and Abinadab, and . . . baal" I Chron. 8
- 49 initials of two prophets whose names are alike except for first two letters (Jer. 26:20; I Kings 18:36)

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1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

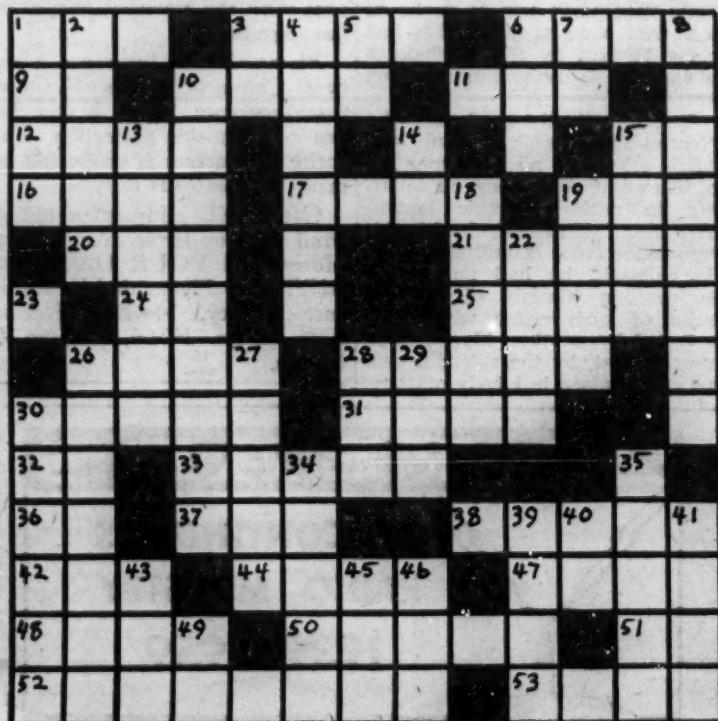
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize booklet, Tobacco, your entry must be postmarked by midnight, June 13, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 23 will appear in the June 24 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book, Home: Courtship, Marriage and Children. Those who send only 40 coupons will receive a copy of the book, The Soul-Winner's Fire. And those who send 25 coupons will receive a copy of Apples of Gold, a beautiful book of 153 heart-warming Christian poems. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Deadline: June 13, 1960

Puzzle No. 23



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
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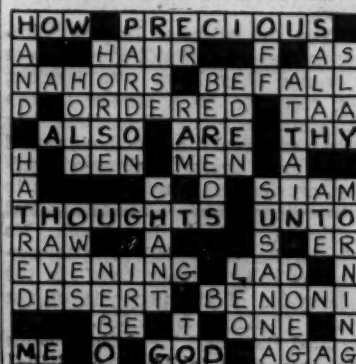
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Answer to Puzzle No. 20



stitution of the world, the wrongdoer will be abundantly punished." The fathers sow the wind and the children reap the whirlwind. One generation labors to scatter tares, and the next generation reaps tares and retribution immeasurable.

To the individual who goes not the direction God points, a terrible pay day comes. To the nation which forgets God, pay day will come in the awful realization of the truth that the "nations that forget God shall be turned into hell." When nations trample on the principles of the Almighty, the result is that the world is beaten with many stripes. We have seen nations slide into Gehenna—and the smoke of their torment has gone up before our eyes day and night.

To the home that has no room for the Christ, death and graveclothes are certain. "Ichabod" will be written about the church that soft-pedals on unpleasant truth or that stands not unwaveringly for "the faith once delivered"—and it will acknowledge its retribution in that it will become "a drifting sepulchre manned by a frozen crew."

A man can prostitute God's holy Name to profane lips if he will, but he is forewarned as to the pay day in the words: "The Lord will not hold him guiltless that taketh his name in vain."

A man can, if he will, follow the way of some wicked woman; but God leaves him not without warning as to the pay day, in the words:

"He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life . . . For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—Prov. 7:22, 23, 26, 27.

People can drink booze, if they will, and offer the damnable bottle to others, if they will, but the certainty of pay day—some day is read in the words: "No drunkard shall inherit the kingdom of God," and in the words: "At last it biteth like a serpent, and stingeth like an adder." The certainty of pay day—some day for all who regard not God or man is set forth in the words of an unknown poet:

You'll pay. The knowledge of your acts will weigh
Heavier on your mind each day,
The more you climb, the more you gain,
The more you'll feel the nagging strain.
Success will cower at the threat
Of retribution. Fear will fret
Your peace and bleed you for the debt;
Conscience collects from every crook
More than the worth of what he took,
You only thought you got away
But in the night you'll pay and pay.

Churchill expressed the certainty of God's retributive justice when, speaking of Mussolini, he said: "Mussolini is swept into the maelstrom of his own making. The flames of war he kindled burn himself. He and his people are taking the stinging lash of the whip they applied to Ethiopia and Albania. They pay for Fascist sins with defeat, despair, death. Mussolini's promise of life like a lion turns into existence of a beaten cur!"

All these statements are but verification of Bible truth:

"Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him."—Prov. 26:27.

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."—Prov. 1:31, 32.

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."—Job 4:8.

"The gods are just—and of our vices made instruments to scourge us."

When I was pastor of the First Baptist Church of New Orleans, all that I preached and taught was sent out over the radio. In my "fan mail" I received letters from a young man who called himself, "Chief of the Kangaroo Court." Many nasty, critical things he said. Sometimes he wrote a nice

line—and a nice line was in all the vulgar things he wrote like a gardenia in a garbage can.

One day I received a telephone call from a nurse in the Charity Hospital of New Orleans. It was about this fellow who so often dipped his pen in slop, who seldom thrust his pen into nectar. She said: "Pastor, there is a young man down here whose name we do not know, who will not tell us his name. All he will tell us is that he is chief of the Kangaroo Court. He is going to die. He says that you are the only preacher he has ever heard—and he has never seen you. He wants to see you. Will you come down?" "Yes," I replied. And I quit what I was doing and hurried down to the hospital.

The young nurse met me at the entrance to the charity ward and took me in. Inside were several beds against the wall on one side and against the wall on the other side. And in a place by itself was another bed. To this bed, on which lay a young man about eighteen or nineteen years old, slender, hollow-eyed, nervous, the nurse led me. "This is the chief of the Kangaroo Court," she said simply.

I looked upon the young man. "Hello," I said kindly.

"Howdy do?" he answered, in a voice that was half a snarl.

"What can I do for you?" I asked, trying to make him see my willingness to help him.

"Not a thing! Nothin' 'tall" he said grudgingly, "unless you throw my body to the buzzards when I am dead—if the buzzards will have it!"

A rather painful silence, in which I looked kindly at him and he wildly at me, ensued.

Then he spoke again. "I sent for you, sir, because I want you to tell these young fellows here something for me. I sent for you because I know you go up and down the land and talk to many young people. And I want you to tell 'em, and tell 'em every chance you get, that the Devil pays only in counterfeit money."

This was in desperate earnestness, in his eyes and in his voice. I held his hand as he died. I saw his eyes glaze. I heard the last gurgle in his throat. I saw his chest heave like a bellows and then become quiet.

When he died, the little nurse called me to her, excitedly. "Come here!" she called.

"What do you want, child?" I asked.

"I want to wash your hands! It's dangerous to touch him."

Pay day had come!

But what about Ahab? Did pay day come for him? Yes. Consider how. Three years went by. Ahab is still king. And I dare say that during those three years Jezebel had reminded him that they were eating herbs out of Naboth's vineyard. I can hear her say something like this as they sat at the king's table: "Ahab, help yourself to these herbs. I thought Elijah said the dogs were going to lick your blood. I guess his dogs lost their noses and lost the trail."

But I think that during those three years, Ahab never heard a dog bark that he did not jump.

One day Jehoshaphat, king of Judah, visited Ahab. The Bible tells us what took place—what was said, what was done.

"And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is our's, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses."—I Kings 22:3, 4.

"So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead."—I Kings 22:29.

Ahab, after Jehoshaphat had promised to go with him, in his heart was afraid, and had sad forebodings, dreadful premonitions, horrible fears. Remembering the withering words of Elijah three years before, he disguised himself—put armor on his body and covered this armor with ordinary citizen's clothes.

"And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle."—I Kings 22:30.

The Syrian general had given orders to slay only the king of Israel—Ahab.

"But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel."—I Kings 22:31.

Jehoshaphat was not injured, although he wore his royal clothes.

"And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him."—I Kings 22:32, 33.

While war steeds neighed and war chariots rumbled and shields clashed on shields and arrows whizzed and spears were thrown

and swords were wielded, a death-carrying arrow, shot by an aimless and nameless archer, found the crack in Ahab's armor.

"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thee thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot . . . And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which He spake."—I Kings 22:34, 35, 38.

But what about Jezebel? Did her pay day come? Yes—after twenty years. After Ahab's death, after the dogs licked his blood, she virtually ruled the kingdom.

But I think that she went into the temple of Baal on occasions and prayed her god Baal to protect her from Elijah's hounds.

Elijah had been taken home to Heaven without the touch of the deathdew upon his brow. Elisha had succeeded him.

"And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, (Continued on next page)

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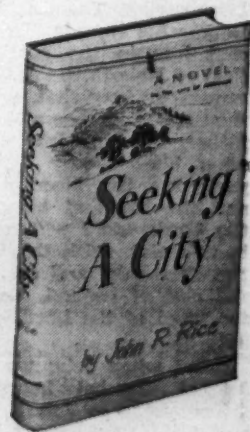
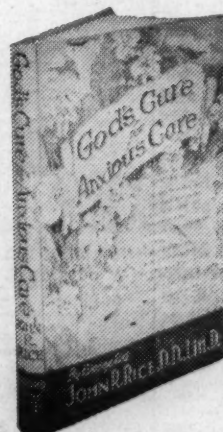
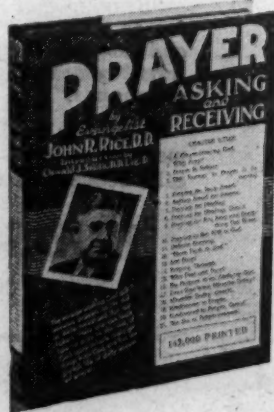
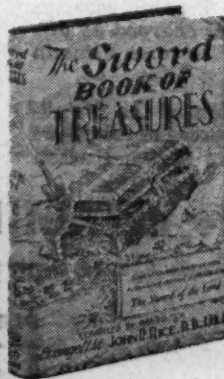
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the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. . . . And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled."—II Kings 9:1-7, 9, 10.

Jehu was just the man for such an occasion—furious in his anger, rapid in his movements, unscrupulous, yet zealous to uphold the law of Moses.

"Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king."—II Kings 9:11-13.

Mounting his chariot, commanding and taking with him a company of his most reliable soldiers, furiously did he drive nearly sixty miles to Jezreel.

"So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."—II Kings 9:16-26.

"And when Jehu was come to Jezreel, Jezebel heard of it." Pause! Who is Jehu? He is the one who, twenty years before the events of this chapter from which we quote, rode down with Ahab to take Naboth's vineyard, the one who throughout those twenty years never forgot those withering words of terrible denunciation which Elijah spoke. And who is Jezebel? Oh! The very same one

who wrote the letters and had Naboth put to death. And what is Jezreel? The place where Naboth had his vineyard and where Naboth died, his life pounded out by stones in the hands of ruffians. "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?"

Pause again just here. "Had Zimri peace, who slew his master?" No; "there is no peace, saith my God, to the wicked." "And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down" (II Kings 9:30-33).

These men put their strong men's fingers into her soft feminine flesh and picked her up, tired head and all, painted face and all, bejeweled fingers and all, silken skirts and all—and threw her down. Her body hit the street and burst open. Some of her blood splattered on the legs of Jehu's horses, dishonoring them. Some of her blood splattered on the walls of the city, disgracing them.

And Jehu drove his horses and chariot over her. There she lies, twisting in death agony in the street. Her body is crushed by the chariot wheels. On her white bosom are the black crescent-shapes of horses' hoofs. She is hissing like an adder in the fire.

"And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's

daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands."—II Kings 9:34, 35.

God Almighty saw to it that the hungry dogs despised the brains that conceived the plot that took Naboth's life. God Almighty saw to it that the mangy lean dogs of the back alleys despised the hands that wrote the plot that took Naboth's life. God Almighty saw to it that the lousy dogs which ate carrion despised the feet that walked in Baal's courts and then in Naboth's vineyard.

These soldiers of Jehu went back to Jehu and said: "We went to bury her, O king," but the dogs had eaten her.

And Jehu replied: "This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel."

"And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel."—II Kings 9:37.

Thus perished a female demon, the most infamous queen that ever wore a royal diadem.

Pay day—some day! God said it—and it was done! Yes, and from this we learn the power and certainty of God in carrying out His own retributive providence, that men might know that His justice slumbereth not. Even though the mill of God grinds slowly, it grinds to powder; "and though His judgments have leaden heels, they have iron hands."

And when I see Ahab fall in his

chariot and when I see the dogs eating Jezebel by the walls of Jezreel, I say, as the Scripture saith: "O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea!" And as I remember that the gains of ungodliness are weighted with the curse of God, I ask you: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

And the only way I know for any man or woman on earth to escape the sinner's pay day on earth and the sinner's Hell beyond—making sure of the Christian's pay day on earth and the Christian's Heaven beyond the Christian's pay day—is through Christ Jesus, who took the sinner's place upon the cross, becoming for all sinners all that God must judge, that sinners through faith in Christ Jesus might become all that God cannot judge.

Salvation Now Instead of Pay Day Later!

You have read this tremendous sermon by Dr. R. G. Lee. If you are an unconverted sinner, if you have never personally depended on Christ for salvation, then the only way you can escape retribution, the proper punishment for your sins, is to turn to Jesus and depend upon Him as your own personal Saviour. Christ suffered for us, the just for the unjust, that He might bring us to God. Christ died for our sins, paid our debt. God let all the torments of the damned fall on Jesus that Jesus

might be the sinner's Substitute and Redeemer.

If you are tired of sin, if your heart honestly wants forgiveness and mercy, then let the editor beg you today to turn to Jesus, honestly repenting of your sin and now definitely accepting Christ as your own Saviour. If you will do so, first say yes to the Lord Jesus in your heart, then sign the decision form below, copy it in a letter and mail it to the editor today. We will tell Dr. Lee of your glad decision, and write you a letter of counsel and help. I beg you, decide and sign and copy and send in a letter today.

Editor John R. Rice
THE SWORD OF THE LORD
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Dear Brother Rice:

I have read Dr. Lee's sermon, "Pay Day — Someday." I know that according to the Bible all sinners deserve punishment and God will not let sin get by. I confess to God that I am a poor lost sinner who needs saving. And I believe that Jesus died to pay for my sins and wants to save me. Therefore, I here and now, today, turn to Jesus Christ. I turn my heart from my sins and trust the Lord Jesus to forgive me and save me today. Here and now I accept Him as my own personal Saviour. I will set out to live for Christ now, and will claim Him openly as my Saviour. Please tell Dr. Lee of my decision.

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